

A Treatise of the Fifth Monarchy.

O R,

C H R I S T S

Personall Reigne on Earth,

One Thousand Years

with his SAINTS.

The Manner, Beginning, and Continuation of his Reigne clearly proved, by many plaine Texts of Scripture, and the chiefe Objections against it fully answered.

Explaining the 20 of the *Revelations*, and all other Scripture-Prophecies that treat of it.

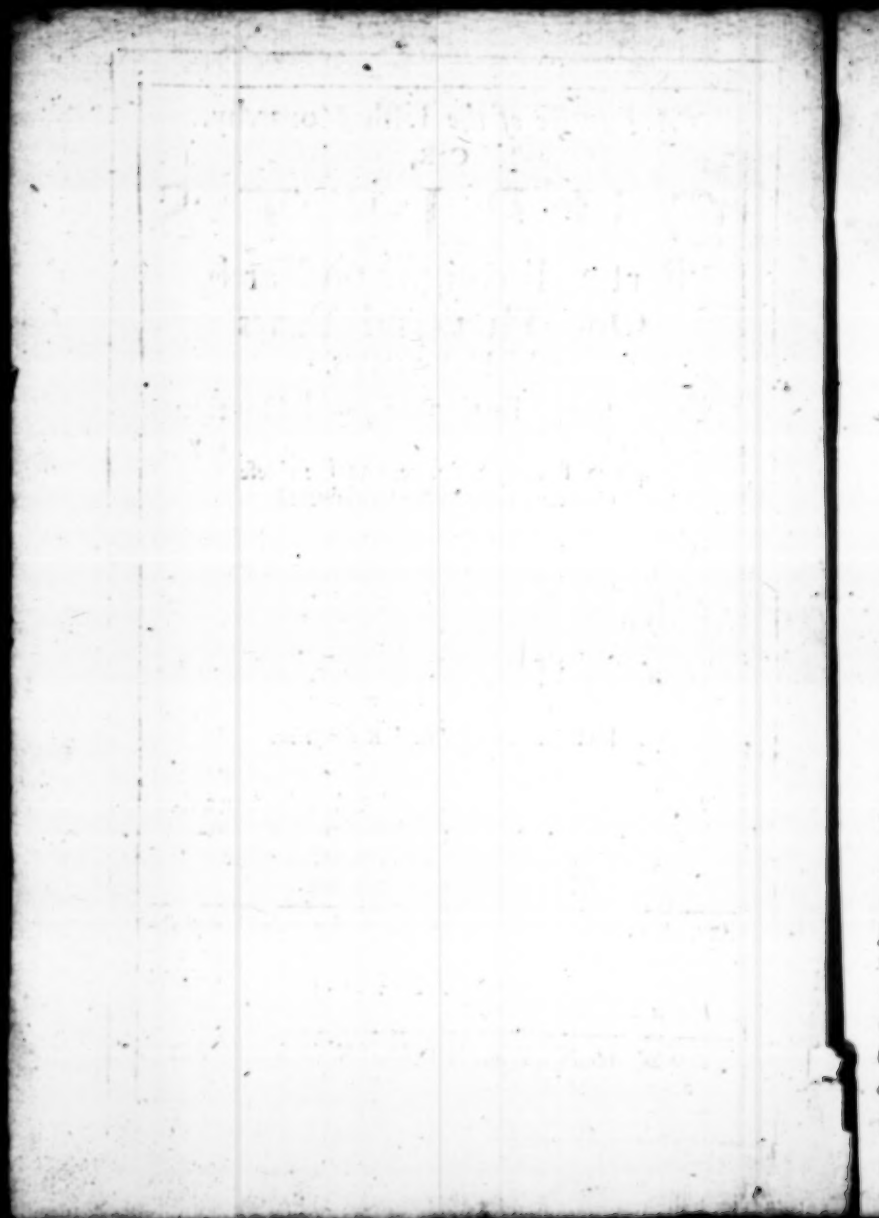
By Robert Maton, Preacher of the Word.

Containing a full reply to Mr. *Alexander Petrie* a Scotch Minister, who wrote against his Booke called *Israels Redemption*.

Divided into two parts, The first concernes the *Jewes* Conversion to the Faith, and Restoration into a visible Kingdom in *Judea*; and the second, Our Saviours visible Reigne over them, and all other Nations at his next appearing.

Rev. 20. 6. *Blessed and holy is he that hath part in the first Resurrection, on such the second death hath no power, but they shall be Priests of God and of Christ, and shall Reigne with him a Thousand Years.*

L O N D O N, Printed for *John Hancock* at the first Shop in *Popes-Head-Alley* next to *Cornhill*, 1655.



TO THE
R E A D E R.

Courteous Reader,

Here are two main obstacles which de-
barre men from the apprehension of
Gods word: the one, a strange lan-
guage; the other, a strange interpreta-
tion. The first is proper to Papists;
the other is common to Protestants and
Papists: and is indeed the more dange-
rous, seeing an unknown tongue doth onely hide the truth
from the unlearned, and so may somewhat easily be avoy-
ded: but a false interpretation doth equally deprive both
the wise and the simple of it: and so causeth the blind to
leade the blinde. For whatsoever text of scripture is ex-
pounded any otherwise then God meant by it, it is accor-
ding to its interpretation, the word of man, and not of
God, and consequently in adhering to such interpretati-
ons, we believe not what God saith, but what man doth make
him say. Now of Scriptures that are misunderstood, some
are so difficult, that it is not possible to give a peremptory
interpretation of them, of which sort are some passages in
Daniel,

To the Reader.

Daniel, in the Revelation, and here and there in other parts of the Scripture) and in these we should either confesse our ignorance, or deliver our thoughts as evidences only of our desire to attaine to the perfect knowledge of Gods word. Others againe are so plaine, that every common and ordinary understanding, if left to it selfe, cannot chooseth but take them in their true sense; and not in that which is thrust upon them by a false glosse. And of these some have been a long time controverted; and others have as long past unsuspected, amongst which are the many Prophecies which God hath revealed touching the future restauration of the Jewes, and the personall reigne of our Lord Jesus Christ on earth. And surely whatsoever was the ground of the misinterpretation of these Prophecies at the first, (whether an hatred of the Jewes, whom alone in their proper sense they doe concerne, or some sinister and selfe-respects) whatsoever, I say, was the ground of it at the first, the continuance of it hath been occasioned by the inconsiderancie of the ungrounded application of the words [Jew and Israelite] indifferently to the Jewes and Gentiles: and of the words [Israel, Sion, and Jerusalem] to the Church of the Gentiles, when as there is not one text in all the Scripture, wherein a Gentile is call'd a Jew, or an Israelite; or wherein the Church of the Gentiles is call'd, Israel, Sion, or Jerusalem. Those texts, Rom. 2. ver. 28. and 29. and chap. 9. ver. 6. and 7. are both by Piscator and Pareus understood of the Jewes only. And these words Gal. 6. ver. 16. [upon the Israel of God] are both by the ordinary and interlineary glosses understood likewise of the Jewes onely: so that it is, as if the Apostle had said, And as many as walke according to this rule, peace be on those Gentiles and mercy, and peace and mercy on those Jewes. And surely if
that

To the Reader.

that text be not thus distinctly understood of the faithfull Jewes and Gentiles; there will either be a tautologie in the words: or else the last words must be understood of the Israel in blindnesse, to whom the Apostle doth here also wish mercy, according to that which he saith of them, Rom. 10. ver. 1. That his hearts desire and prayer to God for Israel was, that they might be saved. And that the Tribes of the children of Israel, Rev. 7. ver. 4. are properly to be understood, Ribera and others acknowledge, and Pareus though he enclines to an allegorical interpretation of them in his commentaries on the Revelation, yet in his explication of the 18. doubt of the 11. chap. to the Rom. he thus resolutely determines against it. Quod Oraculum ad literam de conversione Judæorum planè intelligendum videtur, quoniam Israelitæ signati in frontibus, ibi disertè discernuntur a (signatis) gentibus, populis, & linguis reliquis, ver. 9. which Prophecie, saith he, doth plainly seeme to be understood of the conversion of the Jewes according to the letter: because the sealed Jewes, are expressly distinguished from the (sealed) Nations, people, and tongues, ver. 9. To which we may adde, and because the sealing of these Jewes all at once, before the execution of the ensuing plagues, doth imply that they should be all living when the plagues begin, and while the plagues continue, as we find them at the sounding of the first Trumpet, chap. 9. ver. 4. And because also the plagues are not ordinary plagues, but extraordinary: not such plagues in which the sealed persons are to be any way sharers with the unsealed; but such plagues as were brought on Pharaoh and his people, when Israel was wholly exempted from them. Moreover St. Paul, Gal. 4. ver. 25. &c. is so farre from making Jerusalem that was then (Jerusalem in her legall and Mosaiscall estate) a type of Heaven,

To the Reader.

Heaven, or of the Christian Church; that he plainly affirms she was an enemy to the children of promise, the children of Jerusalem which is above, ver. 26. that is, of Jerusalem which is to be restor'd from above: for seeing Interpreters acknowledge, that this free Jerusalem, is not to be understood of a Jerusalem which is locally in Heaven; but of a Jerusalem on earth: call'd Jerusalem which is above, in respect of its originall and spirituall endowments from thence, as Pareus observes: seeing I say, they acknowledge thus much, they might, in my conceit, have seene as well, that it could not be understood of the Church of the Gentiles, the Christian Church that now is. First, because this could not be call'd Jerusalem, unlesse Jerusalem had been a type of it; which the Apostle denies. Secondly, because the Apostle, ver. 25. distinguisheth [Jerusalem in bondage] as well in time, as in condition, from the [free Jerusalem] calling her [Jerusalem that now is,] which argueth that the [free Jerusalem] was not then; and consequently could not be meant of the Christian Church then also in being. And thirdly, the Prophecie which he alledgeth, ver. 27. out of Isaiah chap. 54. ver. 1. * Rejoyce thou barren that bearest not, &c. doth infallibly declare, that he meant by the [free Jerusalem,] which is the mother of us all, the Jerusalem, which shall be rebuilt and inhabited by Christ himselfe at his coming from Heaven with all the Saints. For first, this barren and desolate Jerusalem, is oppos'd to the Gentile Nations, ver. 3. who are not said to be her seed, or naturall people: but to be inherited by her seed, that is, to be held tributaries by the Jewes, as other Prophecies doe abundantly testifie. And secondly, this barren Jerusalem, ver. 6, 7. is called, a wife of youth, when she was refused: and said to be forsaken, but for a moment

To the Reader.

ment in respect of the everlasting and immovable kind-
 nesse with which she shall be received, which cannot pos-
 sibly be meant of the Gentiles, to whom the Lord was not
 married, and whom he took not for his people, till this
 wife of youth was refused and forsaken. And because she
 was to be a long time barren and desolate after her destru-
 ction by the Romans, therefore the Apostle, Heb. 13.
 ver. 14. saith of her, For here wee have no continu-
 ing City, but wee looke for one to come, which Ci-
 ty to come, is the City the Prophet here speaks of, as re-
 married, and more fruitfull after her barren and desolate
 estate, then before: and which the Apostle calls, [Jeru-
 salem which is above] and the [free Jerusalem,] and
 of which also he saith, Heb. 12. ver. 22. But ye are
 come unto Mount-Sion, and unto the * City of the
 living God, the heavenly Jerusalem, and to an innume-
 rable company * of Angels, to the * generall As-
 sembly and Church of the first-borne, which are
 written in Heaven, &c. which doubtlesse may well be ap-
 plied to the Church triumphant on earth under Christ her
 Head, with whom the Angels shall come, and on whom
 they shall visibly attend at his next appearing: but not to
 the Church now militant on earth, as Piscator and Pa-
 reus apply this also. And this may serve as a [Lydius
 lapis,] as a touch-stone to shew how unadvisedly the words
 [Jew, Israel, Sion, and Jerusalem] are figuratively
 expounded, of the faithfull in generall. And indeed
 seeing the Iewes before the incarnation of Christ, did
 never call the Converts of the Gentiles, Iewes, but al-
 wayes Proselytes: it is not likely, that the Apostles would
 them begin to call them Iewes; when the believing Iewes
 themselves were (in respect of their Faith) to be called
 Christians, and not Iewes. Neither is it likely, that
 the

* Psal. 48.
 Psal. 42. v.
 Psal. 87.
 Isa. 60. v.
 Ezck. 48. v.
 * Mat. 16.
 27.
 2 Thess. 1.
 Ioh. 1. v.
 * Eph. 1. v.
 11. 13, 14.
 Rev. 10. v.
 Ioh. 10. v.

To the Reader.

the words [Israel, Iudah, Sion, Jerusalem, &c.] should have been so often us'd in the Prophets, without any intimation of a figurative sense, yea with such evident circumstances and contents shewing the contrary, if they had been mystically intended: this also I say, is nothing likely, seeing in the Revelation the mysticall sense of Sodom and Egypt, but once spoken of; and of Babylon, but seldome mentioned, is plainly intimated unto us in the 11. and 17. chap. And for my owne part I am perswaded, that the mysticall interpretation of the plaine Prophecies which concerne the Jewes future restauration in their owne Land, and our Saviours and the Saints visible reigne over them and all oiber Nations hath been the occasion of the various and unsatisfactory interpretations of most part of the Revelation, and of some part of Daniels visions: and that Divines will neither concurre in Judgement, nor come neare the truth in much of these obscure Prophecies, till they agree upon the proper exposition of the foresaid plaine Prophecies; as Mr. Mede that renowned Author calls them, in the 293. and 294. pages of his Comment, on the Apocalyps, where he commends this to the consideration of them that are learned, and able to judge of the mysteries of Divinity, to wit, Whether it be not the best and easiest way of dealing with the Jewes; not to wrest the most cleare Prophecies touching the affaires of Christs second and glorious comming, to his first: but to perswade them, that they are to expect no other Messias, to accomplish all those things, then that Iesus of Nazareth, whom their fore-fathers crucified — For while we thus wrest those most cleare Prophecies, saith he, the Jewes deride us, and are the more hardned in their unbeliefe. And doubtlesse this, and the Idolatry of

To the Reader.

of Papists are the principal motives, which keep us at such a distance in affection, that the ordinary meanes of salvation, the preaching of the Gospel, is neither exercised by us amongst them, nor sought unto by them amongst us. But yet these stumbling blocks shall neither binder, nor delay the extraordinary meanes of their salvation, at their generall conversion. For the * time is set, in which the Spirit shall ^{* Isa. 32. you} be poured on them from on high: and in which their ^{13, 14, 15.} so plentifully and so plainly foretold deliverance shall be fully accomplished at the appearing of our Lord Jesus Christ. And therefore, beloved Reader, seeing thou knowest these things before, beware that thou be not still led away with the error of an unwarrantable (and indeed pernicious) interpretation, by reason whereof the way of truth is evilly spoken of; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to whom be glory both now and for ever. Amen. Farewell.

Thine in the service of
the Lord,

ROBERT MATON.

AN

AN
ANSWER
TO
M^r. PETRIE'S Preface:

Preface.

The *First*, Some Prophecies speak plainly of Christ, and cannot be understood of another; Esa. 9. 6. Unto us a child is borne, unto us a sonne is given, his name shall be called Wonderfull, &c. Some are typical, or delivered with covers of things signifying Christ, his offices and benefits. And of these some are spoken of the type, or thing signifying, and can be understood only of the thing signified; and some are true both of the type and of Christ, either in the same, or in a different manner, that is, some are true of both in a proper sense; some are true of both in a tropicall or figurative sense; and some are true of the one properly, and of the other figuratively. All these sorts are manifest in sundry Prophecies: here I touch one for all, 2. Sam. 7. 12. When thy dayes be fulfilled, and thou shalt sleep with thy Fathers (saith the Lord unto David) I will set up thy seed after thee, which shall proceed out of thy bowells, and I will establish his Kingdome. *This was true in the person of Solomon and of Christ too properly.* v. 13. He shall build an house for my name. *This was true of Solomon in the proper acceptation of the word [house] and figuratively of Christ, who said, Matth. 16. 18. Upon this rock will I*
B Build

build my Church. *It follows, I will establish the throne of his Kingdome for ever. This was not true of Solomon in respect of his person (for he died) neither of his posterity; from whence Jacob had foretold that the Scepter should depart at the coming of Shiloh, Gen. 49. 10. but of Christ it is true: for his Throne is established for ever and ever. Heb. 1. 8. v. 14. I will be his Father, and he shall be my son. This is true of Solomon in respect of Adaption, and of Christ in respect of eternall generation. First, it is said there, If he commit iniquity, I will chasten him with the rod of man—but my mercy shall not depart from him, as I tooke it from Saul. This is true of Solomon, and not of Christ (who was free of sinne) unlesse we understand his members, or their sinnes imputed unto him. v. 16. Thy house and thy Kingdome shall be established for ever before thee: thy Throne shall be established for ever. This cannot be understood of David or Solomons house or Kingdome (as experience proves now for the space of 1600. years, and more) but of Christs house and Kingdome; which shall never faile. By this one passage it is manifest; First, how miserable ignorance it is, to expone all the Prophecies after one and the same manner, or in a proper sense onely. Secondly, that the Evangelists and Apostles expounding these Prophecies in a spirituall and figurative sense, doe not wrest them, even albeis these have been fulfilled some way before; but according to the intendment of the Spirit (by bring them unto Christ, who is the end of the Law, and scope of the Prophets.*

Answer.

The Prophecies which we have alledged for the Jewes deliverance, and our Saviours reigne on earth, are all plaine prophecies; and therefore your distinguishing of the prophecies into plaine and typicall prophecies, is very unreasonably (that I say not craftily) applyed against us. However in the first place, the Reader may observe, that we have as much reason to beleve, that the Prophecies which speak plainly of the Jewes, cannot be understood of any others; as we have to beleve, that the Prophecies which speak plainly of Christ cannot be understood of another: and consequently that you doe very erroneously interpret these Prophecies, when you understand by them, the conversion of the Gentiles. And secondly, he may observe, that having cited 2 Sam. v. 12. *When thy dayes be fulfilled, and thou shalt sleep with thy Fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will*

will

establish his kingdom. You say [This was true in the person of Solomon, and of Christ too properly.] Which is as much as we say, to wit, that God shall establish unto Christ a divill and proper Kingdom, as he did unto Solomon. And indeed it is beyond the force of these words in the 16. verse. *Thy house and thy Kingdom shall be established for ever before thee, thy throne shall be established for ever.* To prove, that Christs reigne and *Solomon*, that the type and thing typified are not both to be understood properly and in the same manner; seeing the word [for ever] is not here to be taken in an unlimited sense, for an infinite time, but in a limited sense, for a long time, (as we shew in our reply by many instances out of scripture) and doth intimate unto us only, that Christs Kingdom, as it is to be the longest that ever was on earth, so it is to be the last too, as it is to be left to his people, as Daniel saith, chap. 2. ver. 44. *It is by Christ himselfe to be delivered up to God, even the Father, at the last resurrection.* And that not only *Solomons* reigne, but his building of a house to the Lord too, is to be properly fulfilled in Christ, the Prophet *Zechariah*, chapter 6. ver. 13. doth plainly reveal. *Behold, saith he, 3. the man whose name is the Branch, and he shall grow up out of his place, and he shall build the Temple of the Lord, even he shall build the Temple of the Lord, and he shall beare the glory; and shall sit and rule upon his Throne, and the counsel of peace shall be betweene them both:* In which words, [the Temple of the Lord] doth signifie the Temple at Jerusalem, as the verse following doeth shew; and there is no other signification of this phrase in all the old Testament, as we have observed in our reply to your answer, where you expound our Saviours building of the Temple of the Lord, of the raising of his body from the grave: and yet here you make it to foreshew the immovable perseverance of those that were after his incarnation, to be called to the profession of his name by a lively faith. So unstedfast are you, and irresolved in what sense to take his building of a house unto the Lord. And therefore although such typical prophecies, as are compound oracles, were to have a double accomplishment, yet it is questionable, whether they were to have a different meaning. And sure we are, that this which you have alledged for an instance doth carry but one and the same sense in the type and antitype: And consequently, it is not miserable ignorance in us to expound the prophe-

An Answer to Mr. Petric's Preface.

sies of Christs Kingdome, or the *Jewes* deliverance in a proper sense onely: but rather manifest insolence in you to say so, and to asseirme withall, [that the Evangelists and Apostles expound them in a spirituall and figurative sense,] when you can bring no plaine text to demonstrate what you say.

Preface.

Secondly, So the promises of deliverance from *Babell* had their owne accomplishment in the dayes of *Ezra* and *Nehemiah*: but that was not all the meaning of these prophecies, which were in another manner and more fully performed by Christ: for this cause it is said, *Col. 1. 12. Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the Saints in light, who hath delivered us from the power of darknesse, and hath translated us into the Kingdome of his deare Sonne, in whom we have redemption through his blood; And Revel. 5. 9. Thou hast redeemed us unto God by thy blood, out of every kindred, and people, and nation.* There is our Redeemer more glorious then *Ezra* or any other: there is our Inheritance and Kingdome better then *Jerusalem*: and there is a redemption from all nations. Now when these prophecies are fulfilled once in respect of the type, and againe in a more transcendent manner by Christ; if we deny what God hath done, we are false and ungrate: and if we expect them to be fulfilled yet againe in the type, it were a worke returning then that of the *Galatians*, chap. 4. 9. (that was unto the types of his Priestly, and this unto the types of his Kingly office) and Christ is become of none effect unto such.

Answer.

As we doe not doubt but that the prophecies of the *Jewes* deliverance from *Babylon*, had their accomplishment in the dayes of *Ezra* and *Nehemiah*: So we cannot grant that the prophecies which we have alledged for the *Jewes* future deliverance from their captivity, doe at all concerne their deliverance from *Babylon*. Nor that those which concerne their *Babylonish* deliverance, were types of the *Gentiles* conversion. And you have neither quoted any one of the prophecies, which speake of their deliverance from *Babylon*, nor shewed out of the Evangelists or Apostles any one text, where the application of these prophecies to the conversion of the *Gentiles*, is intimated.

intimated. And therefore though it be true, that the Father hath made us meet to be partakers of the Inheritance of the Saints in light; and delivered us from the power of darknesse, and translated us into the Kingdome of his deare Sonne, in whom we have redemption through his blood, even the forgiveness of sins, and that Christ hath redeemed us unto God by his blood, out of every kindred, and people, & nation; yet it is not true, that this was prefigured by the *Jewes* deliverance from *Babylon*, but by the sacrifices and legall Ceremonies, which did foreshew both the death, and the efficacy of Christs death, in whom alone we have redemption from the power of sinne and the grave. Neither is it true that the Kingdome of Christ of which we are now onely made meet to be partakers, is yet in being; or that it shall be, till Christs appearing with the Saints in light; (as we shew in our *Reply*) and therefore you must make better proofe of these Premises, to wit, that such prophecies as are properly fulfill'd in the type, may be figuratively fulfill'd in the antitype: and that the Prophecies which we have quoted for the *Jewes* future deliverance, doe foreshew their deliverance from *Babylon*. And that those which foreshew that deliverance, were typicall Prophecies. You must make better proofe, I say, of all this, before you can conclude, [That we deny what God hath done; or that we expect that is to come which is already past.] Yea it is very absurd to thinke, that the Prophecies which concerne the *Jewes* deliverance from *Babylon*, were typicall prophecies; First, because they are plaine Prophecies, which you confesse cannot be understood of any other, but of them of whom they speak. And secondly, because the type would not be of equal latitude with the thing typified, the redemption of the *Jewes*, with the redemption of themselves, and all other Nations. And besides it is manifest, that the Prophecies which we have alledg'd out of *Zachary* touching the *Jewes* future deliverance, (and which agree so well with the rest in other Prophets) were reveal'd after the accomplishment of the *Jewes* returne from *Babylon*, and therefore cannot possibly be understood of that, but of a deliverance not yet accomplished, and consequently too cannot be typicall prophecies, because they have not been fulfill'd in the type.

the elect Jewes, you say, did not rest upon the Mosaicall types; but all the
 Preface.

Totally; the elect Jewes did not rest upon the Mosaicall Types, but all the
 the Prophet gave witness unto Christ, that through his Name, whoso
 soever beleeves in him shall receive remission of sinnes; And as they
 they beleeved that through the grace of the Lord Jesus Christ they
 should be saved even as we; Act. 15. 11. in this faith they died; Heb.
 11. 13. I say this Faith; because a Faith is one in respect of the object;
 Eph. 4. 5. So the Apostle declares our Faith by the example of 1 Be. and
 others; Neither did they rest on the promises as on earthly; but they desired
 a better Countrey; that is, an heavenly, Heb. 11. 16. and when
 they were tormented, they would not accept deliverance from their tormentors;
 that they might obtaine a better resurrection; 4. 35. was that an earthly
 hope? No; they beleeved the redemption of their soules by the Messiah;
 Psal. 34. 22. that he was to be wounded for their transgressions,
 and bruised for their iniquities, and the chastisement of their
 peace was to be upon Him; and that they were to be healed by his
 stripes; Isa. 53. 5. and Simeon waiting for the consolation of Israel,
 when he saw him, blessed God; and said; Lord, now let thy servant
 depart in peace—for my eyes have seen thy salvation: Luk. 2. 29.
 He craved not longer life to reign with Christ on Earth; but was content
 to depart having seen the salvation of God, the light of the Gentiles;
 And glory of Israel.

Answer.

The elect Jewes, you say, did not rest upon the Mosaicall types;
 neither doubtlesse did all the non-elect Jewes rest upon them: but
 having the knowledge of the true meanes of their salvation; did
 many of them seemingly, though not savingly, embrace it. And
 what though the elect Jewes did beleeve the remission of their sinnes,
 and the redemption of their soules by Christ; and that he was to
 be wounded for their transgressions, and bruised for their iniqui-
 ties, &c. and dyed in this Faith, and could not be forc't to for-
 sake it by any torments? Did they therefore beleeve no more then
 this? Did they therefore not beleeve that Christ should reigne
 with them, as well as suffer for them? nor that they should reigne
 with him, as well as suffer with him? what! shall we think that
 they were not to reigne on Earth, because 'tis said in these texts,
 that they beleeved the remission of their sinnes, and the salvation

of their souls after their departure? Certainly men are taught
otherwise. *Verily I say unto you, that ye which have followed me, in
the regeneration, when the Son of man shall sit on the Throne of his
glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of
Israel; And our Saviour to his Disciples, Matth. 19. ver. 18. In
which words thereto is their reigne; Ye shall sit upon twelve Thrones
judging the twelve tribes of Israel. And the time of their reigne, said
to be, first, in the regeneration, that is, in the time, when the sinnes
of the *Jews* shall be blotted out: in the time when Christ shall
come and turne us by ungodlinesse from Jacob to Israel, as *St. Paul* writes, *Rom.*
11. ver. 26. and secondly, which is coincident with this, when the
Son of man shall sit on the Throne of his glory. That is, when Christ
himself shall come to reigne: when at the last Trumpet, the King-
domes of this world shall become the Kingdomes of our Lord,
and of his Christ. This is the Masters voyce, and the voyce of his
servants is like unto it. *If we suffer, we shall also reigne with him,* *1. Cor.*
St. Paul, 1. Tim. 2. v. 12. and chapter 4. ver. 8. Henceforth there is
layd up for me a Crowne of righteousness, which the Lord the righteous
Judge shall give me at that day, and not to me only; but to them also
that love his appearing. And *Rev. 5. ver. 10.* Thou hast made us
our God Kings and Priests, and we shall reigne on Earth; saith *St.*
John. Now the first of these texts shewes, that the Saints shall be
Kings; the second, when they shall be Kings; to wit, at Christs
appearing, when they shall receive their Crownes. And the third
(besides this) shewes where they shall be Kings; to wit, on Earth.
I say besides this, for it shewes expressly also, that they shall be
Kings: and infallibly too, when they shall be Kings; seeing it is
said; and we shall reigne on Earth. Which propheticall words doe sig-
nifie unto us, a reigne that the Saints should enjoy on Earth; and
not a reigne that they did then enjoy, and consequently, a reigne
to follow their resurrection, and not to goe before it. And when
the Apostle *1. Cor. 15. ver. 14. 15. 16.* doth alledge this as a reason
to shew that the Patriarchs did desire an Heavenly Countrey; to wit,
because they did not returne to the Countrey from whence they
came out, which they might have done if they would; what
Countrey is this heavenly Countrey so likely to be, as the Land of
Canaan which they did expect to possesse, when they and it should
be restor'd to an heavenly condition? for doubtlesse had Heaven it
self.*

selfe been meant by the *heavenly Countrey*, which the Apostle here speaks of, they might as well have obtain'd the joyes of Heaven in their owne Countrey (where their predecessors had obtain'd them) if they had returned thither, as they could in that, where they lived as Pilgrims. But seeing Christ was promised to be their seed, and the Land of *Canaan* to them and their seed for a peculiar possession, they could not leave that Land, and returne to their Countrey, with any confidence to be made partakers of the blessings which God had promised to bestow on them and their seed in *Canaan* onely, and for the expectation of the accomplishment of which promise, he had cald them out of their owne Countrey, to live as strangers in that. I say, they could not returne to their countrey, *salsū fide*, with a firme and stedfast faith in the promises, made, and to be fulfilled unto them in the land, whither God had cald them: although otherwise they had opportunity to have done it: although they had no outward and worldly hinderance, and inconvenience to keepe them from returning. So that the Apostle doth here set forth unto us the faith of all the Patriarchs, as he did before, the faith of *Abraham* onely, verse 8. 9. 10. to wit, in this, because through the hope they had, that they should after receive that place for an inheritance, they chose rather to live as strangers in it at that time, when they were liable to the injuries and hostility of the *Canaanites*, then to returne to their owne Countrey, where with their kindred and acquaintance, they might have lived in more outward security, and contentment. And it is observeable, that the Apostle calls not this their desire, [an earthly hope,] as you terme the Saints hope to raigne on earth, but an Heavenly hope, a desire of an *Heavenly countrey*. And well might he call that land an Heavenly countrey, which as *Ezekiel* foretells chap. 36. verse. 35. shall become like the garden of *Eden*, and in which the glorified Saints and Christ himselfe (on whom the Angels shall visibly ascend and descend) shall be inhabitants. And well might he call *Jerusalem* also, in relation to the time in which it is to be restored under Christ, a ** City whose builder*

* This I conceive to be the meaning of these words, although in my note. page 47. I have referred it to the new *Jerusalem*; the City not made with hands. For I see not why *Abraham* sojourning in the Land of Promise, should be a more forcible Argument, of his looking for Heaven, then if he had remained in his owne Countrey.

and maker is God, verse. 10. because as it shalbe rebuilt by Christ, so it shalbe built according to the figure and platforme, which God himself hath described by *Ezekiel*. And this may suffice here to shew how perversly you call this hope of the Saints [*an earthly hope*] and how trivialously you seeke to destroy this hope, by such texts as mention their beleif of the forgiveness of their sins, and of our Saviours suffering for sin: and their desire to depart out of this world: and their dying in the faith; as if this were all the happinesse of the Saints that is revealed unto us in the Scriptures; whereas this is to precede their resurrection, and their resurrection to precede their raigne, and their raigne to precede their highest glory, in the new Jerusalem. And besides this, you give the Reader notice, how apt you are to wrest the Scriptures, by the plaine conversion, which you have made of the text, *Acts. 15. verse 11.* for you apply it to the Jewes under the Law, saying, they beleaved that through the grace of our lord Jesus Christ, they should be saved, even as we, when as *St. Peter* saith, *Wee beleave, that through the grace of our Lord Jesus Christ, we shalbe saved, even as they*, and so shews the Jewes under the Gospell, that they should as well be saved by faith in Christ, without the ceremonies of the Law; as their Fathers had been by this faith under the ceremonies of the Law: and the text, *Psal. 34. verse 22.* which you apply to the redemption of the faithfull from eternall torments by the death of the *Messias*; is meant of Gods delivering of them, out of temporal calamities and afflictions, as the foregoing verses doe plainly shew. And lastly your argument touching old *Simeon*, [*that he craved no longer life, to raigue with Christ on earth*] doth make as much against his beliefe of Christs spirituall, as his personall raigne, and against his beliefe of Christs suffering, as against either of these: and surely though he prayed to depart, because it was revealed unto him, that he should not see death before he had seen the Lord Christ; yet the testimony he gave of Christ, that *he should be the glory of his people Israel*, (which doth as well intimate the generall conversion of the Jewes, and Christs rainging amongst them, as his being a *light to lighten the Gentiles*, doth imply the conversion of the Gentiles) this testimony, I say, doth shew, that *Simeon* did hope to live againe, to raigue with Christ; although he did then desire to depart, having seen him. And to this hope of the Saints, as well as to the hope of the

An Answer to Mr. Petrics Preface.

glory; which shall follow their reigne, St. Paul alludes, when he saith, that others of the faithfull Jewes, were tortured, not accepting deliverance, that they might obtaine a better resurrection.

Preface.

Fourthly, And nevertheless many Jewes sought righteousness by the workes of the Law, and not by faith, Rom. 9. 32. and they look'd upon the promises with a bodily eye onely, as if the Messias were to erect an earthly Monarchy at Jerusalem. And looking thorow these spectacles they could not think that Jesus Christ is the Messias, and so they stumbled at his worldly baseness, and being miscaried in their braines, they could not see his spiritual power and benefits. After their miserable example others acknowledging Jesus Christ to be the promised Messias, and not considering the difference of the promises, have not attained fully unto the truth of them, and so have erred in mistaking his nature and benefits. Thous Eblon thought him to be a man, and not God, as if all the promises could have been performed by a man endowed with singular grace. Cerinthus likewise held that Christ is onely a man, and because he saw him not sitting on the throne of David, he held that Christ is not risen from the dead as yet, but shall rise and reigne in Jerusalem a thousand yeares, and all his Subjects shall be satisfied with all manner of pleasures, in meate, drinke, marriage, festival dayes, and offer oblations and sacrifices. Euseb. lib. 3. chap. 25.

Answer.

That the Jewes were in an error, which sought righteousness by the workes of the Law, we willingly acknowledge, but that they did erre, in taking the promises touching Christs Kingdom and their owne deliverance in a proper sense, wee cannot think. For wee know that the multitude would have made Christ a King, Job. 6. verse 15. and that Nathaniel, that righteous Israelite, said unto our Saviour, Rabbi, thou art the sonne of God, thou art the of King Israel, Job. 1 verse 49. and it were too injurious to our Saviours innocency (who came into the world to beare witness unto the truth. Job. 1 & verse 37.) to imagine that he would not upon these occasions have shewed them, that they were mistaken in his Kingdom, if he was never to be such a King, as the Jewes thought he should be; and would then have made him, had he not avoided it, by hiding himselfe from them. And indeed by the parable Luke. 19. touching
the

the Noble-mans going into a farre countrey to receive for himself a Kingdom, and returne; which he put forth of purpose, because the Jewes did looke for the immediate appearing of his Kingdom; by that parable, I say, he did as good as tell them, that they did rightly conceive of the nature of his Kingdom, but not of the time when it should appeare: that they truly thought, he should raigne visibly over them on earth, though they were deceived in expecting the accomplishment of it, then at his first coming. For what was the Kingdom of God which the Jewes thought shuld immediately appeare? was it the glory that shall follow the Judgment of the dead? doubtlesse they thought not that the Judgment of the dead, should immediately ensue. Or was it the meanes of salvation that they lookt for? doubtlesse then they knew that they had long enjoyed this even as their peculiar. The Kingdom of God then, which they so earnestly and so soone expected, must needs be the Kingdom which God had foretold, that Christ should govern personally on earth, when he should be set by him on the Throne of his Father *David*. For indeed Christ can bring with him no other Kingdom for himself, (that is, no other Kingdom to govern as man) but this, from that farre countrey, whither he is gone to receive for himself a Kingdom, and to returne. And therefore twas not their looking [*through these spectacles*] as you phrase the proper exposition of the prophecies, that made them to deny, that Jesus was the Christ, but rather stumbling at his meane condition onely, they did to him, *what Gods hand and Counsell had determined before to be done*. And as the Jewes were no example of misbelieve, in looking for their deliverance from captivity, and for our Saviours personall raigne amongst them: so doubtlesse the proper acception of the prophecies concerning our Saviours raigne, did no more occasion *Ebion* and *Cerinthus* to mistake his nature, and deny his divinity; then the proper acceptions of the prophecies concerning his incarnation & suffering did: and therefore seeing it is not possible that the true understanding of one part of the Scripture, should thrust us into the misapprehension of another part thereof; we may well thinke, that it was the want of a due consideration of those texts, which doe demonstrate the divine nature of Christ, and not the truth they held touching his raigne, that drew them

An Answer to Mr. Petrie's Preface.

into this error. For it is either through the want of a carefull searching. Into the Scriptures; or by reason of some sinister and by-respects onely, that all errors have both their rise and continuance in the Church of God.

Preface.

Fifely, Vpon this occasion the Apostle John wrote the Gospel again, and more largely then any other of the Euangelists speaks of Christs Godhead, his wonderfull workes, his Kingdom, resurrection, and his coming againe, especially that the Sonne of man is now glorified, chap. 13. 31. that he hath overcome the world, chap. 16. 33. that his Kingdom is not of this world, and if his Kingdom were of this world, his seruants would fight, that he should not be delivered unto the Jewes, but now is his Kingdom not from hence, chap. 18. 36. And of the condition of his Subjects, he saith, Remember the word that I said unto you, the servant is not greater then the Lord, if they have persecuted me, they will also persecute you, chap. 15. 20. verily I say unto you, yee shall weepe and lament, and the world shall rejoyce, and you shalbe sorrowfull, but your sorrow shal be turned into joy: these things have I spoken unto you, that in me yee might haue peace, in the world you shall haue tribulation: but be of good cheere, chap. 16. 20. 33. And of his coming againe he saith, In my Fathers house are many mansions—if I goe and prepare a place for you, I will come againe, and receive you unto my self, that where I am, there yee may be also, chap. 14. 2. Now you haue sorrow, but I will see you againe, and your heart shall rejoyce, and your joy no man taketh from you chap. 16. 22. All which words were written flatly against the errors of Cerinthus, and teach us that Christs Kingdom is not an earthly Kingdom, nor delayed for one or two 1000. yeeres; but now is his kingdom, now he hath overcome the world, his subjects are not to live on earth without persecution and sorrow, and when he comes againe, he will receive them with him into his Fathers mansions, and their sorrow shall be turned into joy that shall never be taken from them.

Answer.

That you have made a false report of the occasion of Saint Johns writing of his Gospell, and consequently of the end and scope of the texts here alledged, the words of our English Divines, who are the Authors of the Annotations upon all the bookes of the old and

and new Testaments, printed 1645. do plainly declare. For in their argument of the Gospel according to Saint *Iohn* they say. That in *Domitianus* time he was banished into the Isle *Pathmos*, where he wrote the Revelation; after which under *Nerva*, he was recal'd to *Ephesus* (being aged about 97. yeares, which was the 100. yeare of our Lord) where he wrote his Gospel; some say, at the intreaty of the Christians of *Asia*, for the refutation of *Ebion*, *Cerintbus*, and others, who blasphemously denied the Deity of Christ. This is their testimony of the ground of St. *Iohn's* writing his Gospel; wherein they tell us not, as you doe, that it was because of *Cerintbus*, and others opinion of Christs 1000. yeeres reigne in *Jerusalem*; But that it was, as history reports, because of his and others denying the Deity of Christ. Your quotations follow, whereof the first, That the Son of man is now glorified, was spoken by our Saviour, when *Judas* was gone to betray him: and doth signifie the glory, which was then suddenly to follow both in his death, and after his death, as *Piscator* notes: and will his comming againe or his reigning after his comming, unglorify him, thinke you? certainly no: but will manifest unto the whole world, the glory which he hath received; For he shall come in the glory of the Father, as he saith, *Mat. 16. verse. 27. And shall sit on the Throne of his glory*, when he is come, as he saith, *Mat. 19. verse. 28. which Throne*, the comparing of this text with the 28, and 29 verses of the 22. chap. of St. *Luke*, doth shew to be meant of the Throne of his Kingdom. The next words, that he hath overcome the world, he spake to comfort his Disciples against the tribulation which they should have in the world: and they doe signifie, that as in himselfe he had and could overcome the temptations of the world, so hee would in them too, by strengthening them to endure to the end for his sake, what he had voluntarily resolved to endure for their sakes. And how is this his overcoming of the world by patience, in the time of his temptation, any let or hinderance to his overcoming of it by power, to his reigning over it, at his next appearing? The third text, That his Kingdom is not of this world &c. was his answer to *Pilate*, when he aske him, whether he was the King of the *Jewes*. And it doth shew onely, that he was not to receive his authority to reigne, of men, but of God (as I observe in my reply.) This is your first file of proofes; the second doth consist of such texts, as shew

shew that the faithfull must suffer persecution in this world, as Christ did: and doubtlesse they must till Christs comming againe, at which time they shalbe delivered from all their oppressions, and pressurs, and become Rulers of the world themselves. And so these texts doe make directly against the reigne of the Saints now, while the tribulations of this world endure: but nothing against the reigne of the Saints, when the tribulations of it shall cease. Your last file of proofes is brought to shew, that when Christ comes the Saints shalbe with him, where he is: and that their joy shalbe immoveable. And what repugnancy is there betwixt these things and our Saviours reigning on earth? certainly they shalbe ever with him on earth, when he comes againe, on this earth while he reignes, and on the new earth (of which *S^t. Peter*. speaks, 2. Epist. 3. verse 13.) after his reigne; for to that earth the *new Jerusalem* (in which the Saints shall live after the last Judgment) shall descend, as it is revealed, *Rev.* 21 verse 2: and when Christ himselfe shalbe their companion, and sin and death have no more power over them, how should their being on earth deprive them of their joy? but yet the text chap. 16. verse 22. is by *Piscator* referred to the joy that the Disciples received both through the sight of Christ after his resurrection, and through the inspiration of the Holy Ghost,* which he then breathed on them: and not to the joy which they shall receive at their owne resurrection, when Christ comes againe. And thus it appeares, that you might as truly have said, that all the new Testament was written against Christs personal reigne on earth, as that the Gospel of *S^t. John* was.

Preface.

Sixtly, After *Cerinthus* we read next of *Papias*, of whom *Euseb.* lib. cit. Chap. 39. writes thus; he reportes strange parables of our Saviour, mixed with fabulous doctrine, where he dreameth, that the Kingdom of Christ shall corporally here on earth last the space of a 1000 yeares, after the resurrection of the dead: which error (as I suppose) grew hereof, in that he receiv'd not rightly, the true & myssical meaning of the Apostles, neither deeply weighed the things delivered of them by familiar examples; for he was a man of small judgment, as by his bookes plainly appeares: yet hereby he gave unto divers Ecclesiastical persons occasion of error, who respected his antiquity, namely unto *Irenaeus* and others, if there be any found

found like minded. Then lib. 7. Chap. 22., 23. he writes of Nepos, Coracion, and others in Egypt infected with this error about the year, 250. whom Dionysius Bishop of Alexandria, did convince in a Synode by demonstrations and doctrine of the holy Scriptures, & did reclaim them from their error. Thus he speaks ever of these opinions as of errors contrary unto the holy Scriptures. After Lactantius (who lived about the year, 320.) this error was universally abhorred, so that Hierom on Esa. l. 18. and Augustin ad Quod vult. de heresi & write of it as a damned error, and we read of few or none in this opinion til in this last age it comes apace with the Anabaptists and some English Novators: few write against it, because the arguments are so silly and ridiculous, that every understanding person reading them, findes not only the weaknesse of the grounds, but even out of them doe gather pregnant arguments in the contrary. Albeis these Anibours doe agree in the time and place of this imagined Monarchy, yet they write one against another in many circumstances thereof, as is marked hereafter.

Answer.

It is as possible that you may misreport *Eusebius* touching *Papias*; as touching the occasion of *St. John's* writing of his Gospel, and as you doe *Hierome* and *Augustine*, who you say, [write of the millenarian Tenet as a damned error.] whenas * *Augustine* (lib. 20. de

* Sicut mundus sex diebus

fuit creatus, septimus fuit sabbatizans: ita mundum sex millia annorum duraturum; postea futurum sabbatizandum in mille annis postremis; ad hoc scilicet sabbatum celebrandum resurgentibus sanctis. Quae opinio est utcumque tolerabilis, si aliqua delicia spirituales in illo sabbatismo affuturas sanctis per Domini praesentiam credentur. Nam etiam nos hoc opinati fuimus aliquando. Sed cum ipsi, qui tunc resurrexerunt, dicam immoderatissimis carnalibus opibus vacaturos, in quibus cibum sit tantus et potus, ut non solum nullam modestiam teneant, sed modum quoque ipsius incredulitatis excedant, nullo modo ista possunt nisi a carnalibus credi. Aug. lib. cii.

civ. Dei. cap. 7.) saith; That it is a tolerable opinion, if it were beleeved, that the glorified Saints should receive spirituall delights by Christs presence, which is that we hold: and he saith too, that he had been of this minde himselfe, but left it (as it seemes, for no other cause, but) because many carnal minded thoughts, that the raised Saints should eat and drinke beyond moderation. And *

* Post captivitatem qua sub

Postpassione et Tito, et postea occidit sub Hadriano, usque ad consummationem seculi, Ruina Hierusalem permansura sunt: quandoque sibi Iudaei auream atri, gemmatam Hierusalem restituentiam putent; varisq; victimis et sacrificia, et conjugia sanctorum, et regnum in terris Domini Salvatoris: quae licet non sequamur, damnare tamen non possumus; quia multi virorum Ecclesiasticorum et Martyrum ista dixerant. Hier. loc. cit.

Hierom

Hierome on *Jer.* 19. verse 10, having set downe the opinion (though wrongfully, as Mr. *Mede* affirms *Comment. Apocal.* pag. 285) faith of it : which things though we embrace not, yet we cannot condemne, because many faithfull persons, and Martyrs of the Church have said them. However, it was as easie for *Eusebius* or any other, to condemne *Papias* for a man of small judgment, as it is for you, to say, [*that our arguments are so silly and ridiculous, that every understanding person reading them, findes not onely the weaknesse of the grounds, but even out of them doth gather pregnant arguments in the contrary*] twas as easie, I say, for *Eusebius* to write the foresaid words, as it is for you to write these, albeit the Reader may plainly see, that you doe but slander our arguments herein. For besides the plaine texts and prophecies in the new Testament, there are far more prophecies in the old, to shew our Saviours corporal reigne on earth, then there are to shew his birth and death, and as clearly delivered to the understanding. But be it as *Eusebius* saith, [*that Papias was a man of smal judgment*] yet that he shewed it not in being of this opinion, not onely the Scriptures, but the judgment of *Irenaeus*, and other Ecclesiasticall persons, who followed him in it, doe attest : of whom we cannot intertaine such an unjust beleefe, as to thinke, that they would prize the antiquity and authority of *Papias* word, above the authority and antiquity of the word of God it selfe. But that this truth might be universally abhorred, and rejected as an error after the 320. yeare of our Lord, we easily beleve. For it is unquestionable, that many a truth and error did change titles each with other, as popish ignorance, superstition and idolatry grew in request, and needs then must this truth, which ascribes the accomplishment of the predictions of Christs Kingly Office to their right owner, soone vanish out of mens minds, and leese its lustre and repute ; whenas that Man of sin was shortly to appeare, who to exalt his power above all that is called God, should as blasphemously, as deceitfully, apply these prophecies to himselfe. And lastly, that we agree not in all circumstances about this opinion, doth no more derogate from the truth and worth of it ; then the differences that are amongst other Christians doe derogate from the truth and necessity of any subject wherein they doe disagree.

—*Suspensibility, they speak not now of feasts and sacrifices, as Cerinthus did; but if they will maintain their opinion, I fear not how they can reject them, seeing the Prophet speaks expressly of them, as of Christ's Kingdom, Jer. 33. 17. Thus saith the Lord, David shall never want a man so fit upon the throne of the house of Israel, neither shall the Priests, the Levites want a man before me, to offer burnt offerings, and to kindle meat offerings, and doe sacrifice continually. Jer. 33. 18. 22. Zech. 14. 16. 21. But what these and such other texts should be expounded spiritually, is plain by Mal. 1. 11. where incense and offerings are not restrained unto the Jews at Jerusalem, but made common unto the Gentiles every where: and more plainly in the New Testament. If the Millenaries will come with in these acts of spiritual Sacrifices, they cannot show any probable reason, why the prophecies concerning Christ's Kingdom should not likewise be expounded spiritually. And likewise in Isa. 63. lib. 18. saith, If we grant these to order to be expounded naturally, let them have the like promise made unto Sodom, as unto Jerusalem, Ezek. 16. 53. When I shall bring againe their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters; then will I bring againe the captives of every captivity in the midst of them:—when thy sister Sodom and her daughters shall returne—then thou and thy daughters shall returne. Wherefore (saith Iehova) these houses [Jerusalem, Isa. 64. 21.] must be understood of venue, or the diverse mansions beside the Father—and of such houses our Saviour speaks, Mat. 7. verse. 24. I will liken him to a wise man, who buildeth his house on a rock. And the Apostle saith, 1 Cor. 5. 1. we have a building of God, an house not made with hands, eternal in the Heavens. Because we cannot conceive of Heaven in such a manner as it is, it pleaseth God to instruct us in our afflictions by similitudes of things pleasant unto us, and to teach us faith by sensible things: and therefore we should not rest on these borrowed words, but know that the thing described goes beyond the earthly similitude.*

Answer.

Surely Mr. Wode (loc. cit.) doth make it good against Mr. Petrie, that the primitive Christians also spoke not of sacrifices. And yet seeing that text, Mal. 1. verse. 11. which speaks expressly of the

Gentiles, can be no patterne to expound those which ſpeake particularly of the Jewes, and of the houſe of Levi: and that you alledge ſuch pregnant prophecies for the reſtoring of ſacrifices, why ſhould we not believe this alſo? what absurdity will ariſe from ſuch a be- liefe? certainly we know as well as you, that they are now unlaw- full; but it will not follow from hence, that they ſhall never be law- full againe: unleſſe it can be proved, that God cannot againe command, what he did ſometimes forbid; or that he cannot in- joyne the uſe of a thing at ſeverall times, for ſeverall ends: or that God hath in his word forbid the uſe of theſe things at any time hereafter, to wit, as well after the coming of Chriſt, as before it: neither of which I preſume can eaſily be maintained. And as for that prophecy, *Ezek. 16. verſe 53. &c.* which is your other maine pillar to ſupport the figurative ſenſe of all the prophecies in con- troverſie: and to beare down our proper and naturall conſtruc- tion of them: it hath indeed not the ſubſtance but the ſound of an argument onely, and makes much againſt you, but nought a- gainſt us. For firſt, it ſhews them to be in an error who affirme, that the captivity of *Samaris*, of the ten Tribes is already return'd. And ſecondly, it is more forcible to diſprove the Jewes returne from *Babylon* (againſt which alſo it may be alledged) then to diſ- prove their future returne from all countreys. For the 60. and 61. verſe. *Nevertheless, I will remember my Covenant with thee in the daies of thy youth, and I will eſtabliſh unto thee an everlaſting Covenant. Then thou ſhalt remember thy wayes, and be aſhamed, when thou ſhalt re- ceive thy ſiſters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy Covenant.* Theſe words doe ſhew that this captivity of *Jeruſalem* ſhould returne againe, and at her re- turne receive her ſiſters *Sodom* and *Samaris*; and therefore the words, *verſe 53. when I ſhall bring againe their captivity, the captivity of Sodom and her daughters, &c.* doe ſhew onely, that this propheticke doth ſpeake of the captivity and deſolation of *Jeruſalem* and her adjacent cities & villages by the *Romans*; from which they ſhould no more be reſtor'd, till *Samaris* and her adjacent cities & villages ſhould be reſtored, and inhabited by the *Iſraelites*, by the ten Tri- bes, whoſe future returne is witneſſed by ſo many evident prophe- cies: and untill the place where *Sodom* and her cities ſtood, ſhould againe become a fruitful land and full of inhabitants, as the 59. verſe.

verse doth intimate. So that this prophecy is equivalent with that of *Isa. 32. verse 15. &c.* Upon the land of my People shall come up thornes and briars, yea upon all the houses of joy in the joyous City: because the palaces shall be forsaken, the multitude of the city shall be left, the fort and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks. Until the Spirit be poured upon us from on high and the wilderness be a fruitful field, and the fruitful field be counted for a forest. And the meaning of the word [for ever] here doth give an answer also to the text *Amos. 5. verse 2.* The virgin of Israel is fallen, she shall no more rise. For doubtlesse the negative adverb [no more] doth imply in that place the like quantity of time, as the affirmative adverb [for ever] doth in this, that is, a long, but not an infinite time, as the insuing limitation of it, *Until the Spirit be poured upon us from on high*, doth infallibly declare. And thus it is evident that both the prophecy of *Ezekiel chap. 16. verse 53. &c.* and the prophecy of *Amos chap. 5. verse 2.* doe shew onely (what our Saviours prophecy doth, *Luke 21. verse 24.*) that Jerusalem should lie desolate a long time, but not alwaies; that is, until the conversion of the Jewes by an extraordinary effusion of God's Spirit upon them, and no longer: as *Jos* also foretells. *chap. 2. verse 28. &c.* and consequently, that which you deeme an invincible fort, is fallen of it selfe; and by its fall doth declare, that *Jerome's* expounding of the houses mentioned *Isa. 65. verse 21.* of vertues, is a very vicious exposition. For as the Pharisees made the commandment of God of none effect, by their tradition, *Mat. 15. verse 6.* so doe you make the word of God to be nothing, by such faithlesse interpretations; I say, faithlesse, because they teach men to destroy the very object of faith (the plaine history of God's word) by turning it into a meere poetickall fiction: and consequently it is the ready way, to make men have lesse faith: then the Devils have: to bring them to that passe, that they shall be willingly ignorant; that, by the word of God the Heavens were of old, and the earth standing out of the water, and in the water, whereby the world that then was, being over-flooded with water, perished: and that by the same word they are kept in store, reserved unto fire against the Day of judgment, and perdition of ungodly men: as *St. Pet.* saith, *2 Epist. chap. 3. verse 5, 6, 7.* It is the ready way, I say, to make men willingly ignorant of all this; and then what can follow, but that they scoffe at the expectation of Christs comming, saying, where is

(Faint, illegible text from bleed-through)

the promise of his coming? for since the Father fell asleep, all things continue as they were, from the beginning of the creation, verse 4. Whereas you say then, [that because we cannot converse of Heaven in such a manner as it is, God hath insinuated it into our affections, by similitudes of things, pleasant unto us.] Certainly it is easy to understand, when God speaks of a thing, by way of comparison, and when he speaks of it as it is. And though the joyes which God hath prepared for the Saints are unutterable; yet the place, the eternal habitation, which he hath prepared for them, is not inapprehensible. For doubtlesse it is that new *Jerusalem* described *Revel. chap. 21.* and *22.* which must descend to the new earth, after the last judgment, the judgment of the dead at the last resurrection. For seeing the glorified bodies of the Saints shall still be flesh and bones (as our Saviour saith *Luke. 24. 39.*) though neither finall nor corruptible, what place should such material creatures inhabit but a material place? and if they shall inhabit a material place, what more glorious City can we fancy to our selves, then the fore-said City is? whose foundations, walls and gates are all precious stones, whose front is pure gold like cleere glass, whose gates are kept by Angels, and in which the Throne of God and of the Lambe is, whence the river of water of life proceeds, on the sides whereof the tree of life growes. And what should move us to take this (and consequently any of the other materials) in an allegorical sense here, rather then *Gen. 2. verse 9.* and *chap. 3. verse 22.* Or how can we think that God would so exactly and fully reveale the materials, platforme, and concerns of this City, if there were no such thing? What? shall we say, that God is not where he saith he is? or that these things are not such as he saith they are? doubtlesse to doe either were an abominable presumption. And consequently the proper expoinion of such plain prophecies, is the onely intended sense of the Holy Ghost; and you doe as ridiculously, as dangerously affirme, that our Saviours words *Mat. 7. verse 24.* and *St. Pauls 2 Cor. 5. verse 1.* are meant of vertues. For according to this exposition, our Saviour should have said, *I will liken him to a wise man, that builds his house on a rock;* whereas indeed he compares the lively and active faith of an obedient hearer to a house built on a strong foundation, and not to vertues. And *St. Paul* should have said, *we have vertues of Gods vertues: not made with hands, eternall in the Heavens;* Whereas he

speakes

*That this city cannot be taken mystically for the Church now on earth, it is evident; seeing that new earth, (the creation whereof, the descending of this citie unto it (as to the place after alledged) it immediately to ensue, if one to incorporate with, is not yet in being. as *S. Peter* in his *2. Epist. 3 ch. and 13.* doth plainly declare.

cusible holiness, who notwithstanding so many cleare propheties, and infallible assurances, as we have alledged for the confirmation of this truth, can yet give out, *[that it hath no other father, nor authority, but himselfe.]* Surely we have intimated before, and we do so here againe in our reply, that God hath both by his prophesies Sonne, and his Apostles revealed and taught this truth unto us; and therefore Cerinthus was no more the Father of this opinion; then he was the Author of the Revelation, which some also have affirmed, because it doth plainly reveale the thousand yeares reigne of Christ, which Cerinthus held. Neither were the abettors of this opinion all hereticks. For as our Saviour and the Apostles taught it, so the primitive Christians beleev'd it, and after them some of the Fathers, and since many worthy Divines, who were I dare say, as free from faction, and private fancies as any in the age wherein they lived: and doubtlesse as able also to judge of the true meaning of the Scriptures.

Preface.

Nimbly. By this historical narration, Beloved in the Lord, you may see that this doctrine is no new light, revealed in this last age. (or you have heard some teach) but an old Jewish fancy and Cerinthian fable: old, *proper*, acc. like old sores, that is, the more to be abhorred. What I have done here is for your good: for 1. you have heard this error preached instead of the Doctrine of Christ, (albeit it was first preached by the enemies of Christ); by some of the Authors of the Apologetical-narration for Independency, who had in their Congregation not only Millenarists, but grosse Anabaptists: and so their practice manifestly declares, what they write obscurely in that Narration pag. 12. saying, we tooke measure of no mans holiness by his opinion, whether adverse unto us &c. Their Dinah is liberty of conscience: their grand commission is. Anarchie on discipline, and they call it a bondage to be tied in the faith. 2. The booke of M. Maton called Israels Redemption, hath been oft put into your hands, and upon severall occasions of my declaring the truth in this point you have been intreated to put that booke into my hands, wherefore you have need of an Antidote. Peruse this plaine refutation of it: whereby I hope you shall see, that the reward of your serving Christ is not meat that perissheth, but everlasting life, which the Sonne of man shall give unto you, Joh. 6. 27. and that the Kingdom of God comes not with observation (or worldly respects and attendances)

but behold the Kingdom of God is within you. Luke. 17. 21. And as the wretched wretches have hope of long continuance from just punishments of their bodies and souls in Hell, so our deliverance from the bondage of corruption, into the glorious liberty of the children of God, shall not be long delayd. Walk ye therefore in holiness with favourity and thankfulness: it is because the wages of so great salvation, and give all diligence to make your calling and election sure: for so an entrance shall be ministred unto you abundantly, not into an earthly Monarchy, but the everlasting Kingdom of our Lord and Saviour Jesus Christ.

Answer.

Beloved in the Lord, you are told here by Mr. Perry [that this historical Narration of the original of the *Millenarian Tract*, and his refutation of my book, are for your good.] And had it been so indeed, I had not now answered the one or replied unto the other: yea I had rather laid my hand upon my mouth, or employ'd it about the publique retraction of mine own opinion. But I find not in either, ought of that sincere and upright dealing, as is pretended in these words. That which I finde is this, that Mr. Petrie, is too much of the minde of the Lawyers in the Gospel, of whom our Saviour said, *Luke. 11. verse. 52. that they had taken away the key of knowledge, that they entred not in themselves, and them that were entring in, they binded.* And, that as the Pharisees best project to discountenance our Saviours miracles, was to say, that he did cast out Devils through Beelzebub the Prince of the Devils: and their most prevalent motive to disgrace his doctrine, was to say, that he was a glutton, and a wine-bibber, a friend of publicans and sinners: So Mr. Petrie's chiefeft sleight to disparage the truth we hold, is to say, [that it hath no other Father, nor abettors, but heretiques: that it is preachd by such as have in their Congregation, grosse Anabaptists, and are friends to whatsoever Novellers. And that it teacheth the voluptuous & carnall living of the raised Saints, and their dying againe after they are raised.] And doubtlesse, beloved, if you should be as ready to receive these taes into your hearts, as Mr. Petrie is to sow them there; your eares would be stuffed with prejudice, and your hearts choakt up with indignation against us: but as we with better things unto you, so we hope better things of you, even such things as accompany salvation. We hope, I say, that you are as wise as the Bereans,

unto, concerning the *Apocallipticall* things, but they were good, in that they were
 written in the *Scripture*, and were the *Word* of *God*, and therefore the *Scripture*
 daily, *obedience* to these things, therefore. And if you examine our words
 by this rule, by which the *Berens* examined *Scripture* (and were so
 highly commended by him for it) we doubt not but you will with
 one consent affirm, that in the point in Question, we are not
 adversaries, but *Disciples*. *God* saith: *Apocallipticall* we may not be
 about perishing; but *converting* life, the *crisis* of the *glorified* Saints,
 although we truly affirm, that these Saints may, and shall eat &
 drinke after their resurrection. As it is said, *Matth. 26. verse 19.* And
Luk. 22. verse 16. 18. And that you will affirm too, that we truly
 hold, that the Kingdom of *God* is not yet come, although our Sa-
 viour, *Luk. 17. verse 20.* answered the *Pharisees*, who demanded,
 when the Kingdom of *God* should come, that the Kingdom of *God*
 was within them. For that which our Saviour there saith
 the Kingdom of *God* is not meant of the Kingdom it self (of which
 the *Pharisees* inquired) but of the outward means by which that
 Kingdom is obtained. As it is *Matth. 21. verse 43.* and also *Rom.*
14. verse 17. *righteousness and peace and joy in the Holy Ghost*, are said
 the Kingdom of *God*, because these things do indite men to that
 Kingdom, and manifest unto others, that they do belong thither.
 neither of which the observing, or not observing of difference in
 meats and drinks can doe. And in the *1 Cor. 4. verse 20.* it is said,
The Kingdom of God, is not in word, but in power, that is, our interest
 in the Kingdom of *God*, is neither obtained, nor attested by our
 discoursing, preaching, and professing of the truth onely, but by
 our carefull and conscionable performance of those things which
 wee are commanded. And therefore, beloved, that you may not
 mistake the means and evidences of *God's* Kingdom, for the King-
 dom it self, but may by the injoyment and effectual use of these,
 be assured in your selves, and make knowne unto others, that you
 are heires of that; that you have an inheritance in the Kingdom
 of *Christ*, and of *God*; we beseech the Father of our Lord *Jesus Christ*,
 that the word of *Christ* may dwell in you richly in all wisdom; and that
 our Lord *Jesus Christ* himselfe, and *God* even our Father, which
 hath loved us, and hath given us everlasting consolation, and good
 hope through grace, may comfort your hearts, and stablish you in
 every good word, and worke.

AN answer to M. Petrie's Rules for interpreting of the Scripture, inserted pag 8. 9. 10. 11. after his answer to the prophecy of *Amos* ch. 9. ver. 11. &c which partly because they were devised of purpose to enthrall the readers judgement, that hee might not perceive the true meaning of the scriptures; as the preface was to perswade him that the scripture is not the ground of the *Millenarian* Tenet; and partly because I would not disjoine my replies by such a large digression, I thought fit, beloved, to present unto thee in this place. His introduction to them is this.

M^r Petrie.

And here for understanding this, and such other propheties, I add these undoubted rules.

Answer.

Undoubted rules must be grounded on undoubted authority, but these for the most have none either from Heaven, or of men.

The first rule.

The land of Canaan was a type of the Kingdom of Christ: and so was Jerusalem and Zion: & because these were types of this Kingdom, so glorious things were spoken of them, Psal 46. 4. 5. and 48. 1, 2, and 87. 1, 2 3. 5. which texts are more safely understood of Christ's Kingdom, then of that earthly Jerusalem and Zion: yea very hardly can they be understood of them.

Answer.

You have brought no text to shew that the land of Canaan was a type of Christ's Kingdom:] but we bring many to shew that it shall be the proper inheritance of Christ, & the Saints, in the time of his Kingdom. And the glorious things which are spoken of Jerusalem or Zion in the 46. 48. and 87. Psalms, and in many other places of

the scripture, are spoken of it, because it was to be the City of the great King, as is foretold *Psal. 48. v. 2.* that is of Christ in the time of his personall raigne over the whole earth; and therefore these words, [*which texts are more safely understood of Christ's Kingdom, then of that earthly Ierusalem and Sion, yea very hardly can they be understood of them*] are as falsely as faintly spoken by you; for is it not said in the foresaid verse, *Beautiful for situation, the joy of the whole earth is mount Sion*? and *Psal. 87. v. 2.* *The Lord loveth the gates of Sion more then all the dwellings of Jacob* &c? how then could you say, that these, [*can very hardly be understood of the materiall Ierusalem on earth?*] Certainly (as they speake of no other Ierusalem, so) they are to be understood of no other place, or thing, but that. And being prophecies, they are not to be understood of it, as it was then in the time of *David's* reigne; but as it should be in the time of Christ's raigne.

The Second rule.

2. *As the Priests were types of Christ in respect of his Priestly-office, so were the Kings of his Kingly office: and therefore as the Kings were anointed, so Christ is called David, Ezek. 34. 23. (which is expounded Ioh. 10. 11.) and typified by Solomon, Psa. 45. And he is said to sit on the Throne of David, & not of Nebuchadnezzar or any other, because their kingdoms were cursed kingdoms, and were not established on righteousness and knowledge of the true God, as David's Throne was: and for this cause when he is said to sit on the Throne of David, it is not to be understood that he had or shall have the same earthly Throne of David, but that which was typified: so Mat. 1. he is called a Nazarite, not that he did use their rites and customs, (for he dranke wine and they did not) but because he was typified by the Nazarite Samson: for he slew more by his death, then by his life, and was severed from all sin and pollution.*

Answer.

The anointing of Kings, Priests, and Prophets, was a type of Christ's anointing, and not of his being called *David*. Which name was given him by God, because he was to be borne of the seed of *David*, to whom he was promised. And it is because he is the Sonne of *David* (and not of *Nebuchadnezzar*, or any other heathen Prince) that he is to sit on *David's* Throne. And that by his sitting on *David's* Throne, is meant, his government of that people which
David

David governed, it is evident: for what need was there, that God should binde him selfe with an oath to *David* (*Acts 2 verse 30.*) that he would set Christ upon *David's* Throne, if he meant onely, that he would set him upon his owne Throne? Or why may we not say also, that where it is foretold, that Christ should be the Sonne of *David*, it is meant onely, that he should be the Sonne of God; as well as say, that where it is foretold, that he should sit on *David's* Throne, it is meant onely, that he should sit on God's Throne? And it is as strange a mistake, as any of the rest, to quote the 2. chap. of *Acts*. to prove, that Christ was called a *Nazareite*, because he was typified by the *Nazareite Samson*; for the text saith plainly, that it was because he dwelt with his Father *Joseph* in the city of *Nazareth*. And he came and dwelt in a city called *Nazareth*, that is might be fulfilled, which was spoken by the Prophets, He shall be called a *Nazareite*, verse 23. And lastly, that Christ saved many both in his life and death, the Gospel doth abundantly declare, but that he slew many, is a tradition, I dare say, never till now heard of amongst Christians. And of such rules as this you might have set downe as many as there are severall types in the Scripture.

The third rule.

It is usuall in the Scriptures, to name the type, and understand the thing signified by the type. And therefore as it is said *Heb. 6. 2.* Christ is the Minister of the Sanctuary, and of the true Tabernacle, that is, of that which truly was signified by the Tabernacle: so he may be said the true *David*, and his Throne the true Throne of *David*, and his Kingdom the true *Jerusalem*, and the true *Sion*.

Answer.

We acknowledge that in the Scriptures, the signe is sometimes taken for the thing signified; and the thing signified some times for the signe. But yet we know too, that such figurative expressions are easily discerned from those which are plainly and properly delivered. And therefore we cannot acknowledge, that the Throne of *David* and *Jerusalem* or *Sion*, are figuratively to be understood, of the Throne of God, and of Heaven, or of the Church, seeing the Spirit of God doth no where intimate unto us, such a sense of them, but alwaies the contrary.

The fourth rule.

As Christ is said to be the Lambe of God slaine from the beginning

of the world, Rev. 13. 8. not only in the decree of God, but by virtue and efficacy, seeing by virtue of his blood (at that time to be shed) were Adam and Abel reconciled unto God, and delivered from the power of Satan: So Christ's Kingdom began then: for in Christ, Adam, Abel, and we are one body and members of the same Kingdom, howbeit in extent and largeness it did most flourish and appear since the Incarnation, in which respect it is said to begin at or after his incarnation.

Answer.

It is true that the Gospel of Christ (which he calls the Kingdom of God, *Mat. 21. verse 43.*) began in *Adam*, to whom it was first preached, and by whom it was first embraced; but it is not true, that it did flourish more at Christ's incarnation, then it did when all the Tribes were in the land together, and undivided, as in the times of *Samuel, David, and Solomon*. Nor that it did begin again, when after Christ's ascension it was spread amongst the *Gentiles*: for that was onely a translating of it from the *Jews* to the *Gentiles*, as our Saviour witnesseth *Mat. 21. verse 43.* The Kingdom of God shall be taken from you, and given to a Nation bringing forth the fruites thereof. And therefore this is your bare affirmation, not onely besides, but against the expresse word of God.

The fifth rule.

5. The promise made to Abraham *Gen. 12. 16.* I will make thy seed as the dust of the earth: and *chap. 15. 5.* looke towards Heaven, and tell the number of the starres, if thou be able to number them, and so shall thy seed be. These promises (*I say*) are not to be understood of the children of Abraham, according to the flesh, but as they are expounded *Rom. 4. 15.* not of that onely which is of the Law, but of them who are of the faith of Abraham, which is the Father of us all, as it is written, I have made thee a Father of many Nations. And *Gal. 3. 28.* There is neither Jew nor Greeke, neither bond nor free, neither male nor female, for ye are all one in Christ Jesus: and if ye be Christ's, then are ye Abraham's seed, and heires according to the promise. And therefore the promises made unto the children of Abraham, Isaac and Jacob, are not to be restricted unto the Jewes according to the flesh (as the Jewes and Millenaries expone all these promises); but of the faithfull. And hither belongeth that distinction of the Jewes, *Rom. 2. 28.* He is not a Jew, who is one outwardly, neither is that circumcision, which is outward in the flesh; but he is a Jew, who is

one inwardly, and circumcision is that of the heart, in the spirit. And of such inwardly Jewes must the promise be understood (at least in part) in the mention of Judah. And therefore it is a great mistaking of the prophetes, if we shall still make an opposition betwix Jewes and Gentiles: believing Gentiles are true Jewes (as true for they are called in the new Testament) and unbelieving Jewes are Gentiles, and so are called *Isa. 53. 4.* and elsewhere.

Answer.

That the faithfull in general are *Abraham's* seed we deny: not neither doe we affirme, that any can be partakers of the promise made unto *Abraham*, but the faithfull; nor that there is now any difference betwixt the believing Jew and *Graec*. But yet we cannot grant that therefore there shall be no difference betwixt the Nation of the *Jews*, and all other Nations, after Christ's next appearing. Now that the prophetes which concerne the *Jewes* righteous and flourishing estate at that time, are to be understood of the Church of the *Gentiles* now. Nor that by *Isaac's* and *Jacob's* children, any besides the *Jewes* are meant. And we doe not herein make the unbelieving *Jewes* heires of the promise; but the believing onely: seeing as all the believing Jewes and *Gentiles* that are departed, or shall depart before Christ's coming, shall be brought with him, to inherit the promise made unto *Abraham*, so all the Tribes shall be converted against that time: and be then acknowledged by all that see them, to be the seed which the Lord hath blessed, as it is *Isa. 63. verse 9.* And consequently the distinction of the *Jews*, *Rom. 10. verse 28.* (which shewes the estate of the *Jews* in St. Paul's time) is nothing to the purpose. Neither is it indeed rightly applyed by you to the believing *Gentiles*. For it doth no more prove a believing *Gentile*, to be a *Jew*; then that which you alledge, *Isa. 53. verse 4.* doth prove an unbelieving *Jew* to be a *Gentile*; which is onely an exclamation against the *Jewes* for their great wickednesse. The meaning then, of the text *Rom. 2. verse 28.* is onely this, that that *Jew* was not a *Jew* beloved of God, which was one outwardly onely, by the circumcision, which is in the flesh: but that *Jew* was a *Jew* beloved of God, which was one inwardly, by the circumcision of the heart, in the spirit. Wherefore *Piscator* observes in this verse, an elegant *Antonomastice* for using of the same word in a seeming contradietory sense; as if the Apostle had said, thou art a *Jew*, and

and not a Jew (thou art a Jew before men, but not before God, as he expreſſeth himſelfe in the cloſe of the next verſe.

The ſixth rule.

6. All the propheſies cannot be underſtood of the Church on earth onely, neither of the Church in Heaven onely, but of both together; or partly of the one, and partly of the other, and partly of both: and ſo prudence muſt be had in the application of the promiſes. Yea and there is a graduall performance of them, and the accompliſhment of them is in ſeverall points of time, ſo much as ſhall give content to God's children, yet always leading to a further and further performance. As for example, God ſhowed mercy to theſe Iſraelites when they were in captivity: he brought them home againe: they were a poore and afflicted people, and were much bettered by their bondage: there was a degree of performance. There was another degree in Chriſt's time, when he joynd the Gentiles to them, and both made one Church. But when it is ſaid, The remnant ſhall doe more iniquitie, and a deadly full tongue ſhall not be found in their mouth, Zeph. 3. 13. theſe promiſes ſhall have their time, when the people ſhall be more thoroughly purged: and certainly the full accompliſhment ſhall be at the day of judgement, and ſo long as we are in this life, we are under an imperfect and unperformed eſtate.

Answer.

All the propheſies you ſay, cannot be underſtood of the Church on earth onely, neither of the Church in Heaven onely. True, but yet thoſe propheſies which foreſhew the Saints happineſſe on earth, are to be accompliſhed on earth onely; and thoſe which foreſhew their happineſſe in Heaven, are to be accompliſhed in Heaven onely. And there is no propheſie which ſpeakes of the happineſſe, which the Saints ſhall injoy on earth, that is to be underſtood of their happineſſe in Heaven too, as you chiefly underſtand the propheſies, touching the Jewes future reſtauration. Neither were thoſe propheſies touching the Jewes to have a graduall accompliſhment. For as it is falſe, that the Iſraelites, the captivity of the ten Tribes did ever yet returne home (as the propheſie in your Preface out of Ezek. 16. doth ſhew:) ſo it is falſe alſo, that the propheſie touching the Jewes deliverance, Zeph. 3. v. 8. hath bin yet accompliſhed, but it ſhall be accompliſhed when at their future return, the Nations of the Gentiles ſhall be aſſembled againſt them to their own conſuſion (as it is foreſhewed alſo Rev. 16. & in many other propheſies.)

And

And as the 2. *verse* doth shew their temporal deliverance from their outward and bodily enemies at that time; so the 13. *verse* shewes their spiritual deliverance from their sinnefull pollutions, and ghostly enemies; and their outward safety too, which shall follow their temporal and spiritual deliverance, for *they shall feed, and lie down, and none shall make them afraid.* And that all this is to be accomplished at the same time, the comparing of the 11. *verse* with the 8. *verse* doth confirme; for whereas it is said, *verse* 8. Waite upon me, until the day that I rise up to the prey &c. it is said likewise, *verse* 11. In that Day shalt thou be ashamed, for all thy doings, wherein thou hast transgressed against me, &c. In that Day? In what day, if not in the day before spoken of, *verse* 8? which day indeed is call'd in Scripture, the Day of judgement, but yet it is not of so short continuance, as you take it to be: for it contains the 1000 years and little season, mentioned Rev. 20. all which time is to follow our Saviours appearing, and to foregoe the last act of his reigne, the judgement of the dead at the last resurrection. And consequently the accomplishment of the contents in the 13. *verse* cannot be at the Day of judgement in your sense (that is, at the judgement of the dead at the last resurrection) as the close of the same *verse*, and the preceding and subsequent *verses* doe declare: although it shalbe as the Day of judgement in the Scripture sense (that is, in the time of Christ's 1000. years reigne on earth.)

The seventh rule.

Here that general rule is also remembered, when the words of Scripture being properly taken, teach any thing contrary to the analogy of faith, or honesty of manners, or any thing frivolous that belongeth nothing to godlinesse, or dissonant from the scope of the text, or contrary unto other cleare texts of the same; these words must be expounded figuratively, and a figurative sense is the literal or primarily intended sense of these words. And contrarily unto this rule the Jewes and others expone the descriptions and prophecies of the glory and power of Christ and his Church after an earthly manner, and so straying from the true meaning, they transforme his spiritual Kingdom into an earthly and temporary: which as is ungodly, so is it repugnant unto Scripture, persisting plainly, that his Church is all glorious within, and not of this world: and therefore these comparisons that are taken from earthly Kingdomes must be understood figuratively, and in a spiritual sense,

at least it must be diligently observed, what portion of every passage is to be understood properly, and what figuratively, seeing many times, that which is spoken figuratively, is expounded by the words preceding or following, and all figurative speeches have some token of the use, unto which they are directed, or another text may be found, where the same matter is more clearly handled, These general rules being premittid, it shall be easier to expound all the promises of Christ's Kingdom, and especially that text Amos 9. 15. They shall no more be pulled up out of their land, which I have given them, saith the Lord thy God. For these words may be cleared by the words, Jer. 4. 1. If thou wilt put away thy abominations out of my sight, then thou shalt not remove. Where we have the same promise, but expressed with a condition: and it is usual in the Scriptures that earthly promises are expressed sometimes with a condition, and sometimes without it, but alwaies are understood conditionally. 2. By the acceptance of the word [land] which as it is not alwaies expounded of the earth, so sometimes it is put for the grave, as Job 10. verse 21. The land of darknesse, and shadow of death. And for Heaven, Psa. 17. 13. I had fainted, unlesse I had believed to see the goodnesse of the Lord in the land of the living. And especially that land was a type of the Kingdom of Christ (as it is said in the first rule,) and of the true inheritance of the Saints, and true gifts of God. Deut. 4. 1. 38. And so whether the word [land] be taken properly or typically, the promise is manifestly true both before and after the coming of Christ to suffer, for they were brought againe into their land, and they who were brought, were not pulled out of their land, and they are planted in their true land, whence they shall no more be pulled out: and hereby the large note on the margin of Page 9. is frustrated.

Answer.

Let this rule then (which is a compound of several rules laid downe by others for the right interpreting of the Scriptures) decide the matter in controversie betwixt us. And doe not say, but shew, that the proper exposition of the propheties, which cocerue our Saviours and the Saints visible reigne on earth: the conversion, deliverance, and establishment of the Jewes in their owne land: the destruction of their opposers, and subjection of all other Nations unto them: in a word, which reveale unto us the chiefest events and alterations, that shall come to passe over the whole world,

world, til the world it selfe shall passe away; doth teach things contrary to the analogy of faith, to honesty of manners, to other cleare texts: things frivolous, and not belonging to godlinesse. For surely if our proper exposition of these predictions doth teach ought of all this, we may well be accounted for publishers of a new Gospel; but if it doth teach nought of this, you your selfe are worthy to be accounted but a partial preacher of the Gospel; a preacher but of a part of the Counsell of God: tel us therefore what article of faith, or plaine text of Scripture, or moral duty, is destroy'd or oppugned, by the belife of our Saviours coming with the Saints to reigne on earth: or of the *Jewes* conversion and returne: or of the calling of all Nations to the faith of Christ, and the knowledge of God. And tel us too, whether the knowledge of these things, be a frivolous and unnecessary knowledge, or a knowledge not belonging unto godlinesse. Certainly we cannot conceive how the personal reigne of Christ on earth, should any way abridge or weaken his spiritual power, or abbreviate his Kingdom; or that his Church should be lesse glorious, when he comes into the world unto it, then it hath been since he departed out of the world, or can be, as long as he is absent from it. And we know that by our proper exposition of these prophecies, we doe make a just distribution of the word of God: that we give unto the *Jew*, whatsoever belongs unto the *Jew*; and to the *Gentile*, whatsoever belongs unto the *Gentile*: whereas you by your proper interpretation of the prophecies which concerne the *Gentiles*; and your figurative exposition of the prophecies which concerne the *Jews*; doe keepe your owne things to your selfe, and make the mercies prepared for others to be common mercies: yea to be as much, or more yours then theirs. And as you hereby impose a figurative sense upon the spiritual part of the promises made unto the *Jews*; so you impose a double figurative sense upon the temporal part of the promises made unto them. For first you interpret those outward and earthly promises (as you call them) of spiritual blessings too; and being so interpreted, you understand them of the *Gentiles*, as wel, or rather then of the *Jews*. And thus you make figurative speeches where you finde none; and may indeed as easily make a figurative speech of any speech, as thus interpret these prophecies. But it is not the figurative and metaphorical expression of a prophecy, that

doth make the prophecy to carry a figurative sense: for both temporal and spiritual promises may be figuratively and metaphorically exprest, but yet they are not to be figuratively understood; that is, prophecies of temporal things (however exprest) are not to be understood of spiritual blessings: neither are prophecies of spiritual or temporal things (whether figuratively or properly exprest) to be understood of any besides those of whom they are plainly prophesied. In a word, prophecies (however exprest) are to be understood, of what they speake, where they speake of temporal things, they are to be understood onely of temporal things: and where they speake of spiritual things, they are to be understood onely of spiritual things. And of whom they speake, where they speak plainly of Christ, they are to be understood of Christ onely: and where they speake plainly of the *Jewes*, they are to be understood of the *Jewes* onely: and where they speake plainly of the *Gentiles*, they are to be understood of the *Gentiles* onely: and where they speake generally and indifferently of both, they are to be understood of both. And in like manner, where they speake plainly of *Canaan*, and *Jerusalem*, or *Sion*, they are to be understood of them onely.

Thus much for your rules, (which whosoever shall embrace, he will doubtlesse be no better friend to the truth we hold, then you your selfe are) that which follows is your explication of these words *Amos 9. verse 15. They shall no more be pulled up out of their land, which I have given them, saith the Lord God.* Which passage you answer; First, by that text *Jer. 4. verse 1.* [where you say, *we have the same promise, but exprest with a condition.*] How? the same promise? certainly the promise in *Jer.* was made to *Israel*, before she went into captivity, before that judgement was come upon her for her abominations, But the promise in *Amos* is made to *Israel* after she should come out of captivity, after the wrath of God against her should cease. And whereas you say further, [that it is usuall in the Scriptures, that earthly promises are exprest sometime with a condition, and sometime without it, but are alwayes understood conditionally] It is to be noted, that here you confesse the promise *Amos 9. verse 14, 15.* to be an earthly or outward promise, and conditionally understood; which pag. 8. you interpret of [spiritual houses and benefiter:] as you doe also that text *Isa. 65. verse 21.* in
your

your preface, and others in other places. And yet it is not true, that all outward and earthly promises, are conditional promises: for those which are mixed with spiritual promises (as in *Jer.* 32. *verse* 37. &c. and in *Ezek.* 36. *verse* 24. &c. and in many other prophecies) or that doe contemporate with such outward and bodily promises, as are mixed with spiritual promises, as this of *Amos* doth; those earthly promises, I say, cannot be conditional promises, seeing the spiritual promises with which they contemporate, are promises of the condition it selfe. And therefore the prophecy of *Amos*, *chap.* 9. *verse* 11. &c. is an absolute prophecy, a prophecy hereafter to be fulfilled, when the Spirit of God shall be poured on the *Jewes* from on high, as it is *Isa.* 32. *verse* 15. &c. And not a conditional prophecy, a prophecy formerly canceled for want of obedience.

Secondly, you answer the forefald text of *Amos*, by shewing a different acceptiō of the word [*land*, which you say, as it is not alwaies expounded of the earth, so sometimes it is put for the grave, and for Heaven.] But the instances by which you would prove this, doe faile you very much; for (besides that mens graves are in the earth) it is not the word [*land*] of it selfe, but this phrase of speech [*the land of darkenesse*] that is put for the grave *Job.* 10. *verse* 21. and [*the land of the living*] that is usd *Psal.* 27. *verse* 13. which doth not signify Heaven, as the Authours of the English annotations on the whole Bible printed 1645. doe observe, but the surface of the earth, on which the living are: as [*the land of darkenesse*] doth a place under the superficies of the earth, where the bodies of the dead remaine. And happily *David* spake here of the land of *Canaan*, in relation to the time, in which *Christ* himselfe and all the Saints that are to come with him, should have their abode in it: in which respect, as it may properly, so it may very fitly too be cald [*the land of the living*] of the living that shall die no more. But if this phrase did signify Heaven, as you say, yet it will no more follow from these words, [*that the land of Canaan was a type of Heaven*] then it will follow from those in the 10. of *Job*, that it was a type of the grave. And sure we are that *Amos* prophecy is to be fulfilled in the land, whither the text saith that the *Israelites* shall returne from their captivity, and where they shall build themselves houses, and plant vineyards, from which they shall no more be carried captives,

as they have formerly been. For the meaning of these words, *that they shall no more be pulled up out of their land,* is parallel with that *Dan. 2. verse 44. that their Kingdom shall not be left to other people.* And here also it is to be noted, that this part of your answer doth crosse the former part. For there you say, that this prophecy of *Amos* [*was a conditional prophecy,*] and so not accomplished for want of obedience in the *Jews*; and yet here you say, [*that they were brought againe into their land, and that they were not pulled out of their land, but are planted in their true land, whence they shall no more be pulled out:*] so that here you exalt those *Jews* up to Heaven, which before you did thrust downe to Hell, for not fulfilling the condition required of them, and therefore you must know your owne minde better in understanding the Scripture, and speake more significantly, and truly, then you doe in this inference, before you can frustrate the marginal note in the 9. page of my booke.

To my booke accused.

Welcome my booke, more welcome unto mee
With stripes and wounds, then to have scaped free.
'Tis all I lookt for when I sent thee forth,
That most would deem thee vile, and of no worth.
For 'tis the lot of truth (as 'tis of those
That godly live) to have the most her foes.
And sure where wrestled Scripture doth withhold
The beames of truth, and give us drosse for gold:
There nought a truth more doubtful can conclude,
Then doth the favour of the multitude:
Which hadst thou purchast, I should then have feared,
I had obscur'd, what now I hope I 've cleard,
And shall, by Gods assistance, still make good,
Against all bawlings of the carping brood.

ISRAEL'S REDEMPTION REDEEMED.

The first part.

Israel's Redemption.



That Christ is already ^a come; that as a Prophet he hath ^b cald us to repentance, and as a Priest hath been a ^c propitiation for our sinnes (and not for ours only; but also for the sinnes of the whole world) having by ^d once offering himself, perfected for ever them that are sanctified, is the faith of Christians, and the infidelity of the Jewes: But that he shall come as a King to raigne on earth, and restore againe the Monarchy of Israel, is the faith of the Jewes and the infidelity of Christians. And I thinke it a matter equally difficult to perswade either part to the mutual embracement of each others beliefe.

M^r Petrius answer.

What new spirit is this? Whether be such persons Jewes or Christians? they oppose themselves unto all Jewes and Christians. 2. Whether doe they understand the difference twixt Jewes and Christians? It was never yet heard, tht it the Jewes doe beleve, that Christ Jesus shall come as a King; they said, Away with him; wee will not ha. e him to raigne o-
ver us. They say, tht the Messias shall come, but they speake not of his coming twice or thrice; looke all the Iewish Rabbies, and aske them who are alive: they will say but once: This conceit of Christs coming to raigne on earth, is neither Christian nor Jewish, seeing Christians be-
lieve.

1.
a Mat. 1. v. 30.
b Luk. 3. 11.
c Ioh. 1. 29. 30.
d &c. b Mat. 4.
17. Luk. 4. 15.
&c. c 1 Ioh. 3.
Heb. 2. 17.
Rom. 3. 25.
d Heb. 9. 28.
ch. 10. 14.
Mar. 8. 37.
Ioh. 10. 15.
Rev. 5. 9.

34.

leave not such a coming, nor doe the Jewes beleeve in Christ: and therefore it is abhorred of all Christians and Jewes; So farr are they from embracing it.

Reply.

1. Sir, looke backe into your Preface, and there you tell us, that this spirit was abroad in the world in the Apostles days (which had indeed been otherwise but a lying spirit) and that it continued in the Church ~~nearly about 300. years after Christ.~~ Yea you say plainly [*by this historical narration, beloved in the Lord, you may see, that this doctrine is no new light, revealed in this last age.*] The more strange it is therefore in the very entrance of the controversie, to heare you cry out so boldly, against your owne confession, *What new Spirit is this?* certainly that cannot be new, which was both taught and beleeved ~~on~~ long agoe. Neither can we easily thinke it to be false, seeing it was the faith not onely of a few, but even of all that were then accounted right beleeving Christians, as part of the Dialogue between Tripho the Jew, and Justine Martyr the Christian, commented on by Mr. Mede, doth averre. Which being set forth together with his commentaries on the Apocalypse, you were not doubtlesse ignorant of it. And yet you demand againe [*whether be such persons Jewes or Christians?*] to which you subjoyne, [*They oppose themselves unto all Jewes and Christians:*] as if you would have your reader therefore conceive them to be nor Jewes, nor Christians, because they oppose both in some few particulars. But your argument is too weak, for who knows not, that Christians are opposed by Christians, and Jewes by Jewes; and that as a Jew may oppose both Jewes and Christians, and yet not cease to be a Jew; so likewise a Christian may oppose both Jewes and Christians, and yet be still a Christian? True then it is, that we oppose all that are Jewes by profession, in confessing with all other Christians, that Christ is come in the flesh; and hereby sure we shew our selves Christians. And true likewise it is, that we oppose all other Christians, in confessing with these Jewes, that Christ shall come as a King to reigne on earth: and yet we doe not hereby shew our selves Jewes, but the truer Christians: because according to plaine and expresse Scripture, we acknowledge & embrace for truth in both, what both doe unjustly condemne and reject as a manifest error in each other. And should we doe otherwise, we should

should obey men rather then God, and whether we should doe well in that, judge you.

Having cast us out of the Church of the Christians, and Synagogue of the *Jewes*, I meane having endeavored to bring us into contempt with both, in telling them, that we oppose them both; Your next Querie is, [*Whether doe they understand the differences twixt Jewes and Christians?*] No doubt Sir but all of them have understanding as well as you, and that some of them are not inferior unto you, how meane soever you esteeme them; but yet there is no need that we rehearse here any more differences, then that which you have already heard; and doe now labour all you can to make the reader beleeve, to be none at all. For [*it was never yet heard, you say, that the Jewes doe beleeve, that Christ Jesus shall come as a King.*] And have you heard so from us? we say indeed, that the *Jewes* beleeve, that Christ shall come as a King (which no writer either *Jewish* or *Christian* hath hitherto denied) but we say not that they beleeve, that Christ Jesus shall come as a King. For then they should beleeve Jesus to be the Christ as well as we, which as yet they doe not, and by this we may see, that if you had not quite altered our meaning by adding the word [*Jesus*] (and so confounded and obscur'd, what wee have clearly and distinctly delivered) you could have said nothing to what we say. For you would have been asham'd I suppose, to have uttered your assertion thus, [*It was never yet heard, that the Jewes doe beleeve, that Christ shall come as a King*] which yet is all that we affirme. But having thus made your selfe worke, you goe on and tell us [*They said, Away with him, we will not have him to reigne over us*] True, but this shews onely, that the *Jewes* then denied Jesus to be the Christ; & that the *Jewes* now continuing in the same blindness, are guilty of the same transgression; but it shewes not, that either the ancient *Jewes* did not, or that the modern doe not beleeve that Christ shall come as a King. You goe on [*They say that the Messias shall come, but they speake not of his coming twice or thrice; looke all the Iewish Rabbits, and aske them who are alive: they will say, but once.*] Let them that deny it take this paines; but what though they say, the *Messias* is to come but once? what will follow from hence? surely this will follow, that as long as they continue to beleeve so, they cannot beleeve that Jesus shall come as a King, because they know that he is already

come. But it wil not follow from hence, that they doe not now beleeve that their *Messias* shall come as a King. And this notwithstanding your Magisteriall Querie, your foisted assertion, and ought else that you have laid, it is very evident, that the *conceits of Christs coming to reigne*, is both Christian and Jewish: Christian, because Christians beleeve it, (as plainly reveald in Gods word) although you account it no part of a Christians beleeve; and Jewish, because the Jewes beleeve, that Christ shall so come, although they beleeve not, that he is already come. And therefore it is neither abhorred of all Christians, nor of any Jewes, so far are they both from rejecting it. Yea so well doe they agree in the truth of this particular, That Christ shall come as a King: although as yet they disagree about his person: and consequently in all that the Gospel reveales to be already done by him.

Israel's Redemption.

2.

And yet (with submission to impartial judgements he it spoken) I finde not in the Scriptures more voices for the one, then for the other: and therefore doe verily beleeve that neither Tenet apart, but both together doe make up the full and compleat mystery of our Redemption: which by Gods gracious assistance, I shall to his owne glory and our christian comfort, clearly prove in the examination of the words now read unto you.

1.

M^r Petries Answer.

Who are these impartiall judgements? on the one side are Christians, and on the other are Jewes: it may be be submits unto Turke; but the Turke beleeve that Christ is come, and will not say that he will come againe. These impartiall judgements then must be Heavens. 2. If the Millenaries find not more voices for the one, then for the other, it is no marvel: any who hath the jaundies finds every thing yellow. And who have an ague, find every meate and drinke bitter; not that every thing is such, but their senses are distemperd: another who hath not distemperd senses, finds in the same thing a diversity of colour and relish. 3. Why doubt they here whether there be more voices for the one then for the other, seeing afterwards it is said, p. 50. as all the Prophets speake of nothing more, so they have nothing, which can be applied to our Saviours second coming as a comfortable effect (so generally forebeware) but this?

Reply.

Rom. 8. 23.
 Ph. 1. v. 12.
 15. Eph. 1.
 v. 14, ch 4. v.
 50. Rev. 10.
 v. 7.

Reply.

If the heathens be a more impartial judgement then *Jews* or Christians are, the greater is our shame, the more their commendation. But as I have not hitherto, so I trust I never shall shew such irreverence and uncharitableness towards the Church of God, as to think, much lesse to say, that there are no impartial men in it. And therefore I need not goe out of the Church to seek for such to submit to. But although there are many impartial judgements amongst Christians: yet it behoves the reader to take notice here, that you confesse you are none of the society, and therefore to be the more suspicious of the sincerity of your dealing; a taste where of we had in your former answer. And it is observable too, that you make a difference betwixt *Turks* and heathens, as if *Turks* were not heathens.

That all rigid *Antimillenaries* find not many voices for that we plead for, nor indeed any at all, we need not marvell; for you have told us, they have no impartial judgements. And therefore I might returne your comparisons on your selves; but I leave them to the judicious reader, to bestow them, where he sees most cause.

Surely these words [*I finde not more voices for the one then for the other*] have no doubtfull sound. Neither have they relation onely to a part, but to the whole word of God. Not to one Testament onely, but to both. And therefore the Prophets being not the adequate subject of this search, you have vainly transferr'd hither, what elswhere I have spoken as from the Prophets onely. Yea and very impertinently too, for the prophecies spoken of there doe concerne the restoring of the *Jewes* onely, but the voices spoken of here are such as do concerne the comming of Christ onely. And that first in the forme of a servant, to reach and suffer on earth; and next in Kingly glory, to reigne and rule on earth. And grant there should be more Scriptures to shew one of these commings then the other; yet seeing there is plaine Scripture for them both, we have good reason to beleeve both.

Israel's Redemption.

For—they asked of him, saying, Lord wilt thou at this time restore againe the Kingdom to Israel?

Mr. Petri's Answer.

Any, who is not dis tempered in his braines may see the ground of this Monarchy very unsure, to wit a meere Querie, Acts 1. 6. The disciples asked him, Lord wilt thou at this time restore the Kingdom of Israel? a querie neither affirmeth nor denieth: and nevertheless how great a Kingdom is built on it? If they can finde a surer ground, why will they not choose it for their text? better they have not, and therefore they must be doing with this.

Reply.

No good Christian will be either asham'd, or affraid to suffer for the truth's sake. And therefore we had much rather be defam'd, revild, and (if God hath so appointed it) worse handled by you, or any others, then (*reclamante conscientia*) against our owne knowledge yeeld to be deluded by you; this answer being in very deed compounded of nought but falsehood and deceit. For first, the ground of this Monarchy is not unsure although a Querie, it being grounded, not on what the Apostles knew not and would have knowne, to wit, the time when the Kingdom should be restor'd; but on what they knew, and doubted not of, to wit, that the Kingdom should be restor'd. Which had they not knowne (or at least not thought) they could not have asked, when it should be restor'd. And had they but thought it, they would (for their better assurance) first have askt [whether,] before they would have askt, when it should be restored. Neither can we grant this to be [a * meere querie] untill you have defin'd what a meere querie is, for you seeme to me by this proposition, *A Querie neither affirmeth, nor denieth*, to take all queries to be alike; if you doe not, you say it onely fallaciously to make the unlearned reader thinke so, that by this meanes he might the more readily beleieve all you say against us; and if you doe, you are very much mistaken, as all your rhetoricians will shew you, who reckon up many sorts of Queries, among which there is one so opposite to your words,

* Queries (as Rhetoricians do distinguish them) are either simple, or figurative and affected. Simple Queries, are such as are proposed for instruction and know-

ledge sake, and are either meere simple, when there is no more in them but what is doubted of; as, *what is truth?* John 18 verse 38. or not meere simple, when there is no more in them, then what is doubted of; as, *where wilt thou that we prepare for thee to eat the passover?* Mat. 26. verse 17. in which querie the doubt is not touching the subject it selfe whether the *passover* should be prepar'd; but touching a circumstance belonging to the subject, touching the place where it should be prepar'd; and such a querie is this of the Apostles, the subject, the *restoring of the Kingdom*, is not doubted of, nor the person that should restore it, but the circumstance of time: onely, when it should be restored. And these queries, though they do not expressly & formally affirm or deny, yet they do implicitly & virtually affirm or deny. that

that it more certainly and vehemently affirms, or denies, then a bare affirmation or negation can doe; and such a one is that in *St. Mat. chap. 7. verse 16. Doe men gather grapes of thornes, or figs of thistles?* which is a farre more forcible deniall, then *St. Lukes, Of thornes men doe not gather figs, nor of a bramble bush gather they grapes, chap. 6. verse 44.* so on the contrary, *Is there no balme in Gilead, is there no Physitian there?* *Jer. 8 verse 22.* doth more movingly affirme, then the bare affirmation doth. And of this sort of interrogatory asseverations and negations the Scriptures have very many: especially God's answer to *Job*, and the prophecy of *Micah*. And therefore untill you can bring better prooffe to shew this ground unsure, we need not seeke for another text to build so great a Monarchy on, although we bring many other to strengthen, beautify, and finish the building.

Israel's Redemption.

The words you see are a *Querie*. And such propositions imply three things, First, a person, or persons proposing it. Secondly, a matter or subject proposed. Thirdly, a person, or persons to whom it is proposed. The persons here are the disciples asking the question, and our Saviour answering them; as the context declares; the matter enquired of is the restauration of the captivated Sovereignty of the *Jewes*, as the text it selfe doth informe us. These are the parts, yet because it would be impertinent in this businesse, to speake any thing of the persons, but onely as their joynt authority may help somewhat to justifie the truth of this proposall; I shall (omitting this division) onely glance at them, in the ensuing confirmation of the subject. Which comprehends in it these two assertions. First, That the Kingdom of the *Jewes* shall againe be restored unto them. Secondly, That our Saviour at his coming shall restore it.

Mr. Petrie's Answer.

The *Querie* comprehends neither of the two, because (as I said) it affirms nothing. And the asked matter comprehends them not. Not the first, because it is of the Kingdom of Israel, and not of the *Jewes*: and as all are not Israelites who are of Israel, *Rom. 9. 6.* so neither are they all Israelites or the children of God, who are of Israel according to the flesh, but the children of the promise are counted for the seed: therefore the Kingdom of Israel mentioned here may be another then the Kingdom

Kingdom of the Jewes. Neither is the other assertion comprehended in the question, because it asks not of his second or third coming, but of now: wilt thou now restore the Kingdom?

Reply.

The *Querie* comprehended both, because both are intimated in the *Querie*, and doe necessarily follow from the *Querie*. And you have not shewed us any *Querie*, that affirms nothing; nor in what sense this *Querie* doth affirme nothing. In the asked matter, there is the Kingdom to be restored; and from hence proceeds the first assertion. And the person that should restore it; and from hence proceeds the second assertion. But the first is not here comprehended you say, [*because the Querie is of the Kingdom of Israel, and not of the Jewes*] as if the Kingdom of Israel, and the Kingdom of the Jewes were not to be understood of the same people. No, say you. For [*all are not Israelites who are of Israel, Rom. 9. 6.*] a worthy reason: for it is as if you should say; by the Kingdom of Israel, cannot be meant the Kingdom of the Jewes, because all that are Israelites by birth, are not elect Israelites, Israelites according to the flesh, and according to faith also. For this onely is the meaning of the text cited by you *Rom. 9. 6.* and so proves not, that the Kingdom in the text belongs to any other people, language or nation, but the Jewes (of whom alone interpreters doe understand it.) And therefore you should have spoken out, and told us plainly, what the other Kingdom you speake of was. For we know of no more but two, besides this in Question betwixt us. And these are commonly call'd the *Kingdom of grace*, by which is meant, the Saints or Church on earth before Christs appearing. And the Kingdom of glory, by which is meant the Saints or Church in Heaven. And that neither of these Kingdoms is meant in the text, I prove thus. Not the Kingdom of grace, for at that time the Jewes themselves alone were this Kingdom: and that could not be restored unto them, which as yet they had not lost; and not the Kingdom of glory, for that likewise could not be restored which as yet they had not. And none can imagine that the Apostles *Querie* is thus to be paraphrased. *Lord wilt thou at this time take all the faithfull up with thee into Heaven?* And therefore seeing it could not be meant of either of these Kingdoms; it must be meant of the Kingdom of the Jewes on earth, or of none.

Which

Which is our first assertion. And the other is comprehended here too: For although the Querie [askes not of his second coming, but of now:] yet seeing Christ was to restore it, and did it not while he was on earth, it necessarily follows, that he shall doe it at his descending againe to the earth. Which is our second assertion: and thus both are found in the text. And besides, if you take the words [as, all are not Israel, who are of Israel] in the Apostles meaning, i. e. all are not faithfull Israelites, that are descended of Israel: then it is an apparent tautology to add, [so neither are they all Israelites, or the children of God, [that are of Israel according to the flesh]] and if you doe not take the Apostles words in this sense; then it is notoriously false to say, that all are not Israelites, to wit, by nation who are of Israel by birth. And is it not a pretty inference: All Israelites are not Israelites, [therefore the Kingdom of Israel there may be another then the Kingdom of the Jewes? Surely you might as well have said, therefore the Pope shall be St. Peters successor. For this conclusion hath as much dependence on the antecedent as the other.

Israel's Redemption:

CHAP. I.

Of the restoring of Jerusalem, and the Jewes returne.

And first of the first; That the Kingdom of the Jewes shall againe be restor'd unto them, For they asked of him, saying, *Lord wilt thou at this time restore againe the Kingdom to Israel?* So evidently doe these words expresse an earthly Kingdom (I meane onely a Kingdom to be held on earth) that no expositor which I have met with doth deny it; and therefore seeing they could not but embrace the sense, we think they should not so rashly have rejected the consequence. And that for these reasons.

Mr. Petrie Answer.

He thinks you speake non sense, Many expositours expound these words otherwise: seeke and you shall finde Secondly, why may wee not thinke,

that

that the Apostles meant as Simeon did, Luke. 2. 30, 31, 32. or as the repenting thief did, Luke 23. 42. or as Christ did, verse 43. certainly these did not mean of an earthly Monarchy; neither is there any word in this text shewing that they meant otherwise. Thirdly, altho' no expositor would deny, that the Apostles did understand an earthly Kingdom; yet it followeth not, They thought so, therefore it shall be so. Nor yet then it follows, The Apostles did not (for a time) believe the calling of the Gentiles, Act. 11. 3. therefore the Gentiles are not called. But the consequence hath reasons he saith, whereof the first two are topical and by way of probability. pag. 5. When the Author saith, The reasons are probable, and I may say childish: will any Christian change his faith for them? certain faith should have sure grounds, lest the wind of temptation blow it away: and therefore I might leave these probabilities, as not worthy of reading or answer: neverthelesse consider them.

Reply.

1. Me thinks you might as well have shewed the non-sense, as said it was non-sense. But [many expositours, you say, expound these words otherwise] This shews not that I have spoken non-sense, in saying, that I have met with no such. But I doubt it shews, that you speake an untruth, which is worse then non-sense. For you might as easily have nam'd some of them, as have said it, and bid me looke them out. (And had there been any, I presume you would too, seeing it is not likely, that they would have brought an exposition different from that which was commonly received by others, and have given no reason for it, or one no better then [a why may we not think so?]) 2. If you thinke that these places here quoted be diversly interpreted, (as your disjunctive conjunction [OR] intimates, and yet say, [why may not this Kingdom be taken, as the thiefe meant, or as Christ meant, or as Simeon meant?]) any one may perceive, that you are altogether unresolved what sense to take it in: but had rather take it in any sense, then that we take it in. And if you thinke that all these places have but one meaning, (as the last words of this part of your answer imply) you should have shewed us what it had been. For in our Saviour's and Simeon's words, the word [Kingdom] is not found. And the words which you take to be equivalent with it, are diversly expounded. Paradise, in our Saviour's words, is interpreted to be Heaven. And salvation and Glory, in Simeon's song doe signify,

Salutis

Salutis et gloria auctorem, the authour of glory, and the authour of salvation; to wit, Christ himselfe. So that if the Kingdom in the Apostles Querie be expounded either of these two waies, it is all one as if they had said, *Lord wilt thou at this time restore Heaven to Israel?* or, *Lord wilt thou at this time restore thy selfe to Israel?* And as for the Kingdom the theise spake of, we thanke you for mentioning of it. And doe willingly grant, that the Apostles understood it as he did. But how was that? surely as all other *Jewes* did, of a Kingdom on earth, and not in Heaven. For his words in the original are, *in tē basileas*, when thou comest in thy kingdome (that is, in thy Kingly power, as it is *Mat. 16. verse 27, 28.*) for by those words, the theise could not meane his ascension into Heaven (as it is commonly expounded) seeing he was wholly ignorant of it. And therefore it must needs follow, that he understood it of an earthly Kingdom, which all *Jewes* expected; and (as it seemes by the Apostles Querie) all beleeving *Jewes* thought should suddenly appeare after his resurrection. But because it was not to be so, therefore it was, that our Saviour promised the theise the present happinesse of his soule in Heaven: where it should remaine in his presence, until at his comming in his Kingdom (of which he had spoken) he should bring it with him, to be reunited to his glorified body: and so, according to his request he should in his whole manhood be made partaker of his Master's glorious reigne on earth.

3. You must give us leave to thinke, that no expositor doth deny it, until either we can find; or you, or others shew us such a one. But it follows not, you say, *the Apostles thought so, therefore it shall be so.* But this follows, therefore we must beleeve the Apostles, before Mr. Petrie, or any others, who thinke it shall not be so. Yea and this follows, *the Apostles thought so*, and our Saviour (who knew their meaning) reprehended them not for misunderstanding it; therefore it shall be so. And whereas you say, that the Apostles [*for a time*] beleeved not the calling of the Gentiles; and referre these words [*for a time*] to the time after our Saviours ascension; it is not so. For doubtlesse from the very time in which our Saviour said unto them, *Go teach all Nations*, *Mat. 28. 19.* they did beleeve it (although perhaps they might not thinke, that they should have beene calld so soone) yea if the words of S. James,

Acts 15. verse 14. should be meant of the song of old *Simon*, as you doe say, *page, 26.* there is no doubt but they knew it from the time they first heard of that prophecy. Neither doth the text you quote speake of the Apostles doubting of it, but of other believing *Jews*. And therefore you have shewed your selfe very bold with the Apostles, mistooke the ground of your argument, and denyed what afterwards you confesse. And lastly, when the Authour doth take the Apostles words in that sense which interpreters doe give unto them, and shews by reasons first, and Scriptures afterwards, that the Apostles did not out of any carnal minde, or misconceit of our Saviours Kingdom, utter this *Querie*; and when that *Mr. Petrie* doth neither flatly affirme or deny any sense of the Apostles words; nor give a reason worth the naming (much lesse reading or answering) against any of these reasons, albeit but *childish*, as he saith, will any reader thinke, that *Mr. Petrie* will prove a better guide to him herein, then this Authour? doubtlesse no man taking a journey, will choose him for a guide, that is in doubt which way to goe; and no good Christian will be lesse carefull in his way to Heaven. To the Law then and to the Testimony, to the plaine word of God, this is the sure ground of thy faith: and therefore stick to it; for if men speake not according to this, *it is because there is no truth in them, Isa. 8. 20.*

Israel's Redemption.

6. First, because the Authours of this demand were not babes, either in yeares or understanding, but the Apostles themselves; men who had followed our Saviour from the very time that he manifested himselfe to the world, by preaching and miracles, and suffered not so much as a parable to escape their knowledge. Men to whom ¹ he had shewed himselfe alive after his passion, by many infallible proofes, being sene of them forty dayes, and speaking to them of the things pertaining to the Kingdom of God. And yet that these men should now at their last conference with him be mistaken in a matter of such importance as this is, which concerns the purpose of God touching the whole Nation of the *Jews*, is (as I beleeve, and as I thinke you will all say) a thing altogether unlikely, and and so it is too, that all the Apostles should be of the same mind; unless it had been a truth formerly taught, and not (as it is imagined) an error then newly vented by them.

Mr. Petrie's Answer.

1. It is unlikely they could be mistaken, and therefore it is likely, that they understood of the true Kingdom of Israel, as Christ did. 2. And notwithstanding seeing after the last conference they were mistaken in a matter of great evidence so many times foretold, at the calling of the Gentiles; it is not unlikely that before Christ's ascension they might be miscaried with that opinion of the Jewish Monarchy, which was not a new opinion invented nor vented by the Apostles.

Reply.

1. The question is not, what Kingdom the Apostles meant in their Querie, which Divines generally consent, to be an earthly Kingdom. But whether they did not erre in meaning thus. So that this part of your answer having relation onely to what Kingdom they meant, is nothing to the purpose, and wee have answered you in that already, more then wee need have done; unless you had named plainly, what other Kingdom they spake of, and stood to that onely.

2. What you give with one hand you plucke backe with the other. In the former part of this answer you say that [*it was likely the Apostles understood of the true Kingdom of Israel, as Christ did,*] and yet here you tell us that [*it was not unlikely, that before Christ's ascension they might be miscaried with that opinion of the Jewish Monarchy.*] What, and yet when they askt the Question, understand it too of the true Kingdom of Israel, which you by opposing this part of your answer to the former, doe take to be a different Kingdom from this? surely it is a plaine contradiction; for they could not understand it both waies at the same time. And therefore impossible it was, that they could, and could not meane an earthly Kingdom, when they askt the Question. But, *Roma Tibur amas ventosus, Tibur Romanum*; you say, and unsay, because you know not what to say. And as for the instance you bring to confirme this part of your answer, to wit [*the Apostles not believing [for a time] the calling of the Gentiles,*] it hath been already shewed to be false. And if by the words [*as Christ did*] in the former part of this answer, you meane his reply to the chiefe, which you have quoted before, it hath been shewed already too, that it could not be meant of this Kingdom: but if by these words you meane otherwise, you should have told us what it was.

Israel's Redemption.

7.

A second reason, which makes me disall the censure here cast on our Apostles, is because our Saviour's answer is alledged, as a sufficient ground for it: whereas it will appeare even to a weak judgement, that by his answer the Apostles opinion is as much established, as their curiosity is reprehended: for they askt whether he would at that time restore againe the Kingdom to Israel. To which he answered, *It is not for you to know the times and the seasons, which the Father hath put in his owne power.* As if he should have said, it is enough for you to know, that such a thing shall be done, and by whom; but as for the time when it shall be done, this the Father hath put in his owne power, and therefore ought not to be enquired of by you, nor to be reveal'd by me. This is the whole meaning of the reply, and now give you your verdict, whether you finde the Apostles hereby condemned for holding of an untruth; or rather for an over curious affection to acquaint themselves with the very day, in which they should behold the glorious accomplishment of so great a blessing.

Mr. Perrie's Answer.

This cause is a mistaking, as if the Question were granted: for albeit they did mean so, yet Christ's words have nothing of that point, but only reaseth the disciples of their curiosity; and therefore the paraphrase following in this reason is vaine.

Reply.

This cause is no mistaking, for the Question must needs be granted; and that even because Christ's words have nothing expressly of that point; unless you will be so irreverent as to think, that Christ who reprehended them only for a curious desire to know when this thing should be; would not much rather have reprehended them, for misunderstanding of the thing it selfe, if it should not have been. Yea doubtesse if it should not have been, he could not have said, *It is not for you to know the times, and the seasons.* Seeing that which shall never be, can have no time nor season. And thus while you grant that Christ did reprehend their curiosity, in seeking to know the time when Israel should be restored; and yet deny, that he did therein grant Israel should be restored; you make him say, that there should be a time for that which should never be: and so in effect, put the ly upon him. So

much

much have you over-shot your selfe in denying, that the subject in the Question is granted, because our Saviour doth expressly say nothing of it. And besides, if the Question be an untruth, and so nothing meant by it; then what doth our Saviour's answer meane? doth that meane nothing likewise? you will not say it, for you tell us, that it taxed their curiosity; and therefore surely it meant something: for an answer that meane nothing doth taxe nothing. And therefore also the Apostles meant something that was true; for that knowledge is not curious, which thinks it knows something, when it knows nothing, or which knows the truth; but that which would know more then it ought to know touching some truths. And thus it appears that the paraphrase in this reason, which you have cunningly conceal'd from the readers sight, is not vaine, but valid.

Israel's Redemption.

Another reason which makes for our Apostles, is the answer our Saviour gave the sonnes of Zebedee, when they besought him, *that one might sit on his right hand, and the other on his left in his Kingdom* (or as Saint Marke paraphraseth it, *in his glory*) *ye know not, said he what ye desire*: this reproofe you will grant, goes neerer to the quicke then that before used to the Apostles; and yet if you marke what follows, you shal find, that the matter of their petition is allow'd of, and onely the motives thereof condemned, to wit, their ambition in seeking the highest roome; and their unadvisednesse in supposing, that Christ could then give that to any, which none could have but they *for whom it was from all eternitie prepared of his Father*. And therefore seeing this is all, that these two were rebuk't for by such a sharpe reply, how can wee mistrust that more then this should be included in a milder answer?

Mr. Petrie's Answer.

1. These two spake of Christ's Kingdom in his glory: and therefore we may justly thinke, that they meant of his greatest glory, *namely his Kingdom of Heaven*; and not of an earthly Kingdom. 2. If Christ in his answer had spoken of an earthly Kingdom, how was it not in his power to choise his Princes in that Kingdom? and seeing they were only taxed for their ambition and unadvisednesse concerning the glorious Kingdom of Christ, and the Apostles were taxed for their curiosity concerning the particular time of that Kingdom; how shal we mistrust that they understood any other Kingdom?

Reply.

8.

Mat. 10. 21
22. ch. 10. 37.

Mat. 20. 23.

Reply.

1. Not this reason, nor any other was brought to shew what Kingdom the Apostles meant, which interpreters grant to be an earthly Kingdom: but to shew they did not thinke amiss in looking for such a Kingdom, which is that that interpreters doe accuse them of; and that because our Saviour gave them such an answer: from which answer, my foregoing reason doth shew, that no such harsh conclusion doth arise; seeing the Apostles are not excepted against by our Saviour, for not rightly understanding that about which they ask: but onely for seeking to know more in it then is fitting they should know. And this reason is alledg'd for the same purpose. For whereas our Saviour gave a sharper answer here to the sonnes of Zebedee, then he did to the Apostles, and yet granted withall, that the thing they spake for should be given to some, it is altogether unlikely that where he used a milder reproofe, he did thereby deny, that the thing which was asked should at any time be done: especially seeing in both answers, it was for the motives of their asking onely, and not for the matter, that they were reprehended. And therefore you having not answered ought to the force of this reason, but onely caught at that which was not intended; I might well passe by all that you have thus imperdently spoken; but yet I will say somewhat to it, though not much. First, then I grant that these sonnes of Zebedee [*spake of Christ's glorious Kingdom, and that the Apostles understood the same Kingdom:*] but I conclude not from hence (as you doe) that this Kingdom shall not be on earth (which expositours say, as well these, as the Apostles did meane) and that because Christ shall come in glory, and reigne in glory, as you may see *Mat. 16. verse 27, 28. 2 Thess. 1. verse 7, 8, 9, 10. Heb. 1. verse 6. Jude, 14, 15. ver. Rev. 11. verse 15. chap. 15. verse 4. Psal. 72. Psal. 102. verse 13. &c. Isa. 2. verse 2, 3, 4. Zeeb. 14. verse 4, 5. &c.* But I thus conclude from hence against your answer to my former reason: that seeing the Apostles meant the same Kingdom, that these two did; therefore they meant a Kingdom which should be, and not a Kingdom which should not be.

2. But, if Christ in his answer had spoken of an earthly Kingdom, how, say you, was it not in his power to choose his princes in that Kingdom? And how doth it appeare that he spake rather

rather of an earthly Kingdom, then of one in Heaven, if we say he had this power: for why he should have this power on earth, rather then in Heaven, you cannot conceive. And seeing you would have the reader take this for a currant argument from you to shew that Christ in his answer to these Zebedites did not speake of an earthly Kingdom: to wit, because he seemed to deny that he had power to choose his princes therein; will you your selfe take it for a currant argument from us, to shew that Christ did speake of an earthly Kingdom, if he had power to choose his princes therein? if you will not, then you would have the reader to esteem better of your argument then you your selfe doe. And if you will, you must needs grant, that you have herein argued against your selfe. For whereas our Saviour said, *it is not mine to give*, he meant not that he had nothing to doe in the giving of it. But this he meant, that it was not his to give indifferently to any that should aske it, (as the words, which you have omitted in this reason, doe shew) for he could give it to none but those to whom the Father had eternally appointed it to be given; and to them he could, and should give it. For the Father giveth it by the Sonne in the temporal accomplishment of it: and the Sonne giveth it from the Father according to the eternall appointment of it; as the text it selfe in the original clearly shews. For it is *in his hands spiritus, domini in irascuntibus dedit et non voluit perire*; It is not mine to give, but to them for whom it is prepared of my Father.

Israel's Redemption.

Thus farre wee have argued topically, & by way of probability. But that which seemes to me clearly to quit our Apostles from error, though not from oblivion: from error, I say, in the subject, though not in circumstance; in the thing demanded, though not in the season of it's performance; is, because I finde my text to be a lesson read to them by our Saviour before his passion. For speaking of the destruction of the Jewes; *They shall fall, said he, by the edge of the sword, and shall be led away captive into all Nations, and Hierusalem shall be trodden downe of the Gentiles, untill the times of the Gentiles be fullild*, Luke, 21. at the 24. verse, and at the 28. ^{1^{sta}. 32. 19.} ^{Act. 3. 21.} *verse* (having before shewne what signes should immediately foregoe his appearing) he left them this Cordiall: *when these things begin to come to passe, then looke up, and lift up your heads, for your redemption*

deception & apostasy right. Behold here; Beloved, the casting away of God's people for a time, which sees for as this day, verified and their receiving againe for ever, which shall as certainly come to passe, plainly foretold. The Redemption, I say, not onely of their soules, from the bondage of sinne, to the favor of God, by the profession of the Gospel: but consequently of their bodies too, from their generall captivity; to the disposing of their countrey; by a miraculous deliverance. For if no more should be meant by the word [*Redemption*], but the more conversion of the Jews, in those places where now they live; it cannot be conceived, why this action should be accompanied with such wonderfull tokens, and perplexity of all other nations, as is here mentioned: unlesse we shall admit no space of time, betwixt this conversion, and that instant in which our Saviour shall give sentence on the dead; which I suppose few or none will yeeld to. And if you seriously consider the evidence of the prophets, I am confident you will confesse, That a most righteous and flourishing estate of the Jews in their owne land, must of necessity distinguish the time of their calling, and the worlds dissolution at the last judgement.

Mr. Petrie's Answer.

Who being right in his wit will learne of one word, Redemption, that the Jewes shall have an earthly Kingdom over all nations? Our Saviour is not speaking there of an earthly Kingdom, nor of the conversion of the Jewes, but he speaks and expones himselfe, verſez 12. Know ye that the Kingdom of God is nigh at hand; and this is a matter of greater encouragement then any earthly Kingdom can be unto spirituall minded persons: and therefore when they wrestle against the understanding of the Jewes conversion in these words, they fight against their owne families. Now if they cannot finde clearer words in the new Testament for this earthly Monarchy, every understanding Christian will reject the misapplying of the prophets, seeing every ground of faith is revealed more clearly in the new Testament, then in the Old. Nevertheless let us heare the particular proofes.

Reply.

Who that enjoys the benefit of understanding, will not find how grossly you abuse the Author, and dissemble with the Reader; when purposely overpassing the main ground here alledged for the earthly kingdom of the Jews; you make as though there were no other light for it but in this one word [*Redemption*] which hath in it self none but a borrowed light, to wit, as it hath reference to the words in the 21. verse, which are these: *They shall fall by the edge of the sword, and shall be led away captive into all Nations, and Jerusalem shall be troden down of the Gentiles; untill the time of the Gentiles be fulfilled.* Untill then, but no longer. And because he would not tell them the precise time of the continuance of these times of the Gentiles; and yet would have them know too, when they were neerer their expiration: in the verses following, he acquaints them with the signes immediately foregoing his own appearing, their Redemption, and the setting up of the kingdom of God. And do the same signes betoken all this? and yet can you say [*that our Saviour speaks not here of an earthly kingdom, nor of the Jews conversion?*] Doubtlesse in that they foreshew, the Jews Redemption, they betoken not onely their conversion, but their deliverance out of captivity too: and consequently their earthly kingdom, even that kingdom of which the Apostle enquired. And in that they foreshew, *our Saviour's appearing*, they shew him to be the Author of this deliverance, according as the Apostles spake of him, *Lord with thou, &c.* And in that they foreshew, the Kingdom of God to be nigh at hand, they shew this kingdom to be no other, but the kingdom of Israel; so call'd, partly because the power of God shall mightily, and wonderfully, appear to the whole world at the erecting of it: the fearfulness whereof the very signes foreshewing onely its neer approach may serve to evidence; for great and unusuall signes, shew great and unusuall alterations. And partly because God shall be more generally, more constantly, and more purely worshipt in the time of this kingdom, then ever he was since the creation of the world. And therefore there is no cause why any spirituall minded man should be discouraged at the thought of such an earthly kingdom. Neither therefore have we wrest-

led against our own fancies, in concluding not onely the conversion, but the restoration of the Jews also from the world, [Redemption] seeing it is apparent to all that will not turn away their eyes, that they may not see it, that as this prophesie was spoken onely to Jews, so both the misery at first, and the mercy at last was spoken onely of the Jews. We have no need then to find clearer texts in the New Testament for this earthly Monarchy, for fear that any understanding Christian will reject what the Prophets have deliver'd so agreeable thereunto. But both we and they have good reason to suspect, that you care not what you say, nor how you tamper with the Word of God, if thereby you can procure belief. And to this end you try out against the clearness of the text, when as it hath no darknesse but what you put upon it: and speak any thing of your self, as an undoubted axiome. For you tell us [*that every word of faith is revealed more clearly in the New Testament, then the old*] which is indeed notoriously false. (for where is the Creation describ'd, the moral Law deliver'd, and our Saviour promised to be born in Bethleem, of a Virgin, of the seed of David &c.) And admit it were true of all such things, as our Saviour was to fulfill at his first coming; yet it could not be true of all such things as are reserved to be done by him at his second coming. Amongst which, the restoring of the Jews, and his reigning on earth have place.

Israel's Redemption.

10

And with what testimonies can we better begin, then with such as are of nearest affinity with our Saviours prophecy? *They shall smite* (saith *Isaiah*, in his 5. Ch. and 1. ver.) *the Judge of Israel with a rod upon the cheek.* And at the third ver. *Therefore will he give them up untill the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.* What, I pray, is meant here by smiting the Judge of Israel, but the crucifying of Christ? whom, when they had blindfolded him, they strooke on the face; and asked him; saying, *Prophesie, who is it that smote thee?* Luk. 22. at the 64. ver. And

Cap. ejusd.

7.8.

2. 1. 9.

10. 22.

Luth 14. 22.

Rom 11. 3. 18.

To this interpretation of the prophecy (sitting so well with our Saviour's sufferings) the very next verse which fore shows the place where Christ the Ruler of Israel should be born, as to my thinking directly lead us,

what

what by, *Untill the time that she which travaileth hath brought forth,* but the whole time of the surrogated Gentiles vocation? For blindness is in part happened to Israel, *untill the fulness of the Gentiles be coming in*, Rom. 11. v. 25. From whence it necessarily follows, that this prophecy, and our Saviours must be understood of one and the same time. For the dispersion foretold by Christ, was to happen after his passion, and so was this, as *their smiting the Judge of Israel* declares; which is alledged as the main cause of it. Again, the captivity which our Saviour spake of, is to last *untill the times (or calling) of the Gentiles be fulfilled*; and so is this, for when *she which travaileth hath brought forth*, then saith the text, *the remnant of his brethren shall return unto the children of Israel*: which is a plain interpretation of that which our Saviour doth somewhat covertly expresse by the word; *Redemption*.

Meaning the conversion of all unbelieving Gentiles whatsoever, at, and through that extraordinary restoration of the Jews (whose Tribes are wholly comprehended by this word in the 12. v. of the same Ch.) Whereby I say, the first or last of these interpretations doth palle for concurrent with us (and one of them must needs palle) yet it comes all to one reckoning, it doth nothing prejudice the cause, for which our Apostle's saying is here alledged (which is to shew that the giving up of the Jews must last, untill the time, which is appointed for the calling of the substituted Gentiles, be fully ended) for if *blindness be happened to Israel, untill the coming in of the fulness of the Gentiles*, in the last sense (that is, of all of them indifferently) shall come to passe: then it must of necessity continue, *untill the coming in of the Gentiles*, in the first sense (that is, of the substituted part of them) be quite and clean finished: seeing the totall conversion cannot take place, before the partiall gives way unto it.

Though by the word [times] the dominion and power of the Gentiles over the Jews, and their possession of the Holy Land, be in this place especially named: yet because the time of the Jews subjection to, and captivity amongst the Gentiles in general, is to be of equal latitude and extent with the time of the substituted Gentiles calling; this thing also is necessarily (though not immediately and primarily) hereby implied.

Mr. Petrie's Answer.

To the thinking of any judicious Reader the words of the same verse may lead us unto another interpretation: for he is speaking there not of the daings of the Jews, but of their enemies, whom he calleth daughter of troops; and he shewes what these enemies shall do, they shall gather themselves in troupe, and lay siege against us (saith the Prophet) that is, the Jews, and they shall smite the Judge of Israel upon the cheek: which is a proverbiall phrase, in Psal. 3. 8. and signifies to treat shamefully. Now seeing the Prophet speaketh there of the enemies

* Whether [fulness] we understand the whole number of those Gentiles which were successively to be called before the Nationall conversion of the Jews: or else the full, universall, and contemporaneous

laying siege against the Jews, and smiting their Judge, these words cannot be understood of the smiting of Christ, albeit it be true that the Jews did smite him. In the second ver. he comforts the Jews against the fear of that calamity, with a promise of a more powerfull Ruler. Then by her that travaileth, ver. 3. the same Prophet gives us to understand another thing then the calling of the Gentiles; Ch: 4. 10. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail. And who may not think, that the same Prophet repeating the same words in the same prophecy understandeth the same persons? that is, the Jews, and not the Gentiles, unless we understand the daughter of Zion spiritually. And therefore this Exposition not agreeing with the text, all that follows upon it hath no ground in the text. It is said v. 3. Then the remnant of his brethren shall return unto the children of Israel: here the children of Israel are distinguished from his brethren, and the brethren are said to return: which is a plain interpretation, that the Prophet speaks not there of the Jewish Monarchy, but that the Gentiles shall adjoyn themselves unto the Church of God, as they be called the brethren of Christ. Hebr. 2. 11, 12.

Reply.

Did you not say but now, [that every ground of faith is retained more clearly in the New Testament then in the Old?] and did you not speak it to make the Reader beleieve, that there can be no evident Scripture in the Prophets, to prove the Jewish Monarchy; because as you say (and would have him conceive) there is no clear text for it in the writings of the Apostles? And why then did you onely name the verses of this prophecy, as if you had been afraid to utter the text it self? Certainly it was no otherwise. For you took the word [therefore] in the 3. ver. to be like the bad herbe in the Prophets portage, which spoiled the taste of all the rest: and so omitted the rehearsing of the text, partly that the Reader might take no notice of your letting of it slip in your Comment, the independency whereof this [therefore] would have discovered: and partly that he might not see the coherence of mine. But let's compare our paraphrases together. Now gather thy self together, and make thy best resistance, O populous Nation: for the Lord will certainly bring a siege against thee, because of thy contumelious behaviour towards the Judge of Israel, even the great Ruler that Beth'een Ephrat'ah shall bring forth unto thee;

whom

whom thy children shall smite, and deliver up unto death: and for this offence will the Lord give them up both to captivity and treacherie, untill the Church of those Gentiles, which during the time of thy blindness shall be taken into thy room, hath brought forth all her children: and then again shall the remaining Israelites return both unto the faith, and inheritance of the ancient Israelites. Thus I, and You as followeth. Gather your selves together, ye numerous enemies of the Jews, and lay siege against them, and smite and abuse their Rulers, but yet, O ye Jews, be of good comfort, and regard not this calamity which is coming on you, for you shall have a more powerfull Ruler then ever you had, born in Bethleem Ephrata: and therefore you shall be given into the enemies hand, and carried away captives into Babylon, there to remain, untill the daughter of Zion, who shall be in pain and labour to bring forth like a woman in travail, shall be delivered there of them, whom the Lord shall redeem from the hand of their enemies, and bring into their own land. And then shall the Gentiles adjoyne themselves to the Jews, and both shall become one Church. And now, good Reader, (*castrum horum mavin, accipe*) either follow me in a smooth and plain way, wherein no truth here foretold, and since accomplished, or to be accomplished, is crost, or conceal'd. Or else follow Mr. Patric, who leads thee athwart so many rubs and stumbling blocks. For first he gives thee a [therefore] without a [wherefore] a punishment without the intimation of any transgression. And secondly, he makes the Jews, that were to be given up: and She that travaileth in the time of their giving up, to be one people: which is so unlikely, that his comparing of this phrase, with that which is spoken in the 4. Ch: v. 10. will not prove it. For although they be the words of the same Prophet, yet they are not in the same particular prophecy, and therefore not fit to interpret each other, unlesse there were withall, some other circumstance to confirm it. Neither is it likely, that the travailling where it is said of the daughter of Zion exprelly, be in pain and labour to bring forth like a woman in travail, is meant of such a travailling, as that is meant of, where no such pains are spoken of. And thirdly, he affirms against the plain history of Gods Word, that upon the coming back of the Jews from Babylon, the Gentiles were called to the faith of Christ; for of them he understands [*the remnant of his brethren.*]

Whole

Whose return was immediately to succeed [the time of her that was to travail] which he applyes to Zions travailling in Babylon. And lastly, by interpreting the [remnant of his brethren] of the converted Gentiles, shews his willingesse to take away all future hope of the National conversion of the Jews. Whereas [the remnant of his brethren] here, being the same with [the remnant of Jacob, in the 5. and 8. ver.] and with [the remnant of Israel, Ch:2. v. 12.] is meant onely of the elect Israelites that should be converted to the Christian faith, after the conversion of the surrogated Gentiles, as Christ himself, *Matth. 24. v. 22.* and *St. Paul, Rom. 9. v. 27.* and *Ch. 11. v. 28.* do expound it. And consequently by her that travaileth here, cannot be meant, the daughter of Zions travailling in Babylon, to which the Jews return from that captivity did put an end. Neither will it follow, as Mr. Petrie would have it, that by the [remnant of his brethren] here are meant the Gentiles, because they are distinguished from the [children of Israel] for how are they distinguished? Surely not in respect of their stock and naturall descent (which would indeed have shew'd them to have been a different people, had they been thus distinguished) but onely in respect of the distinct times of their calling; the [children of Israel] here comprehending all such Israelites as were then departed, or should afterwards depart in the true faith of Christ, before the calling off of that Nation (before the giving of it up to a generall captivity and infidelity) and the receiving of the Gentiles in their stead: and [the remnant of his brethren] comprehending all the faithfull Israelites, whose conversion is presently to follow the accomplish'd conversion of the substituted Gentiles. And besides, seeing the Babylonish captivity, whither the Jews were carried away captives for their idolatry, is foretold in the 4. Ch: at the 9. and 10. ver. why should we think, that here again the same captivity is threatned, and not rather (as some Expositors say) their captivity by the Romans for crucifying their Sa iour, with the story of whose vile usage amongst them, the words of the Prophet do so punctually agree? For he, shall smite the Judge of Israel with a rod upon the cheek, saith *Micah, v. 1* And when they had blindfolded him, they strooke him on the face, and asked him, saying, prophesie who is it that smote thee? saith *Luke*

Luke 22. v. 64. which words you have craftily conceal'd: and the words of *St. Paul* also, *Rom. 11. v. 25.* alledged to shew that by [*Sub which travailts*] is meant the calling of the substituted Gentiles. And yet for all this, as if all were plain on your side, and nothing so on ours, you can boldly conclude. [*therefore this Exposition not agreeing with the text, all that follows upon it, hath no ground in the text.*] Of which, now the matter hath been plead- ed on by both, let the indifferent judge.

Israel's Redemption.

And this the next verse doth confirm, which tels us, that at the time of this return, *He* (that is, the Judge of Israel before spoken of, that he, I say,) *shall stand and feed* (or rule) *in the strength of the Lord, in the Majestie of the Name of the Lord his God, and they* (that is, the Jews) *shall abide, for now* (that is, at this coming of our Saviour) *he shall be* (not as when he took our nature upon him) *of no form*, nor comeliness, a man despised, and re- jected of men, a man of sorrows, and acquainted with griefs; but he shall be great unto the ends of the earth, that is, over all the world, untill he and his shall at the last judgement, exchange the earthly Jerusalem (the Throne of his Kingdom) which is to be built again by men, for that empireall Jerusalem, not made with hands, eternall in the heavens.

11

2 Sa. 5. 3. 3.

b Zech. 9. 10.

Psal 72. 8.

e Jer. 3. 17.

Ch. 14. 21.

d Jer. 31. 38.

e Rev. 21.

Mr. Petrie's Answer.

1. *He, is the ruler of Israel, mentioned ver. 2. and not the Judge mentioned, v. 1.* 2. They, are not the Jews, but rather the brethren of whose return he spake in the words immediately preceding. 3. Now, signifies not the time of Christ's second coming, but the time of the abiding, or of the Christians constant persevering in the faith. And in this sense is our Saviour great over all the world, seeing all the Gentiles praise him, and all people do laud him, as it is written, *Rom. 13. 10, 11.* But at his second coming men shall not build a throne to him, but he shall judge the quick and the dead. 2 Tim. 4. 1.

Reply.

1. *He*, is both the Ruler mention'd in the 2. vers. and the Judge, mention'd in the 1. ver. and therefore call'd the Judge of Israel, and not of Judah, or Jerusalem; because *Israel* comprehends all the Tribes: which in the time of our Saviour's reign,

reign, are again to be reunited. As *Isaiah*, *Jeremiah*, and *Ezekiel* do shew.

2. *They*, are the Jews, and so are, *the remnant of his brethren*, whose return is mention'd in the words immediately foregoing. For the believing Gentiles can neither be said, to return to the faith, which the Nations of whom they came never had. Nor in respect of their faith, to the Israelites, to whom they had before no relation. And *their abiding*, is meant of the place where they should dwell, from whence they should be no more remov'd, as in former times: and not of the perseverance of faith in any; from which no true beleever hath ever been remov'd.

3. Now, is apply'd here to the time in which Christ shall be great unto the ends of the earth, that is, both known, fear'd, and obey'd over all the earth: and so signifieth the time after his second coming, and not the time that now is; in which he is acknowledged but of a few Nations, and amongst them too, fear'd and obey'd by a very small company. And yet you can tell us without blushing, that he is already [*great over all the world, seeing all the Gentiles praise him, and all people do laud him.*] What? Turks, Arabians, Chinois, and heathens of America? I pray apply the Scriptures more pertinently. For St. Paul did not alledge those prophecies touching the Gentiles, Ch. 15. v. 10, 11. to shew that all Gentiles did praise God when he wrote that Epistle, or that they should do so at any time before Christ should come to reign over both Jews and Gentiles too: but to shew; that God had as well appointed Christ to be a Saviour to the Gentiles, as to the Jews, that so he might move them both to agree the better together, and to bear with the infirmities of each other; and to receive one another, as Christ had received them to the glory of God: in suffering for both, and in sending the Gospel to be preach'd indifferently to both. And whereas you say, [*that at Christ's second coming men shall not build a Throne to him, but he shall judge the quick and the dead.*] I say that as well the first as the last must be done. And for the building of Jerusalem, see *Jer.* 31. v. 38. &c. and *Ezek.* 48. v. 15. 30. &c. and *Zech.* 14. v. 10, 11. and then hear also what *Jer.* hath said, Ch. 3. v. 17. *At that time they shall call Jerusalem the praise of the Lord,*

Lord, and all the Nations shall be gathered unto it, to the Name of the Lord, to Jerusalem: neither shall they walke any more after the imagination of their evil heart; &c. and therefore surely more must be done by Christ at his second coming; then you meane by the judging of the quick and the dead.

Israel's Redemption.

Another prophecy much like unto this, is that of *Amos* in his 9. chap. at the 8. verse, Behold the eyes of the Lord God are upon the sinfull Kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord. For loe I will command, and I will sift the house of Israel among all Nations; like as corne is sifted with a seive, yet shall not the least graine fall upon the earth. And at the 11. verse, In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruines as in the dayes of old, that they may possess the remnants of Edom, and of all the heathen that are called by my Name, saith the Lord that doth this. I will bring againe the captivity of my people Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drinke the wine thereof, they shall also make gardens, and eate the fruit of them: and I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord God. Now although this prophecy tooke no effect on the ten Tribes at their transplantation, began by *Tiglab Pileser* King of *Assyria*, and ended by *Salmanser* his successor, who also brought up strange Nations, and placed them in their stead: which people were, from *Samaria*, the ancient metropolis of that Province, called *Samaritans*: yet who is able to maintaine, that it was fulfilled on the other two? (for not the house of *Joseph*, nor the house of *Judah* onely, but the house of *Jacob* wholly, is here spoken of. And why else is the Tabernacle of *David* afterwards exprest, as a prime agent in the restauration, if it were not before included, as a succeeding patient in the disperſion of *Israel*?) who then, I say, is able to maintaine, that this prophecy was fulfill'd on *Judah* and *Benjamin*, untill their overthrow by the *Roman* Emperour *Vespasian*, ever since which time they also remaine forsaken, scattered, and despised captives? yea who dares affirme it, when God hath said, that at their returne from this universal

K

captivity

12.

21 Chro. 5. 8.

2 King. 11. 29.

ch. 16. 9.

22 King. 17.

1. 6. 24. ch.

18. 58.

1 Ioh. 4. 9.

●The usual answer of a conditional promise, will take no hold on this or the like places of Scripture. For as God hath here past his word, that he will no more pull them up out of their land: so in the 32. chap. of *Ier.* at the 39. ver. and 50. chap. at the 10. ver. in the 36. of *Ezek.* at the 27. ver. in the 37. chap. at the 23. ver. in the 39. chap. at the 7. ver. and in the 3. chap. of *Zeph.* at the 13. ver. (all which prophecies doe in the times of their fulfilling, concur with this) he hath likewise promised, To give them one way, and one heart, that they may feare him for ever. Never to turne away from them to doe them good, but to put his feare into their hearts, that they shall not depart from him.

That the iniquity of Israel shall be sought for, and there shall be none, and the sinnes of *Judah*, and they shall not be found. That he will put his spirit within them, and cause them to walke in his statutes, and to keepe his judgements and doe them. That they shall defile themselves no more with their idoles, nor with their detestable things, nor with any of their transgressions. That he will make his holy Name known in the midst of his people *Israel*, and will not let them pollute his holy Name any more. And that the remnant of *Israel* shall not doe iniquity, nor speak lies. neither shall a deceitfull tongue be found in their mouth. And therefore God having thus equally ingaged himselfe, as well to keepe the Jewes from sin, as to free them from bondage, it is as impossible that the accomplishment of this prophecy should be frustrated, and the fruition of these blessings forfeited for want of obedience, as that God should either forget, or not regard, or be unable to fulfill his word, and consequently, the appointed time for the finishing of such prophecies, is yet to be expected.

Mr. Petrie's Answer.

It is a like ground for such a Kingdom: 1. How can it be denied that the house of *Judah* was destroyed, when their Kings and people were caried out of the land? 2. How can the Tabernacle of David be called a prime agent in the restauration? it is said, I will raise up the Tabernacle of David; and not, the Tabernacle of David shall raise up: it is a patient, and not an agent. And none denieth that it is included in the disperſion of *Israel*: and therefore that part of the prophecy was fulfilled, even before the overthrow by the Roman Emperour, and so before that overthrow was restored againe, and afterwards also were they scattered, But that promise of restauration is not of the house of *Judah*, but of the people of *Israel*. verſe 14. and who these be we have a sufficient interpreter, *Act.* 15. 16. where the Apostle James expones these words of the enlarging Christi's Kingdom by the calling of the Gentiles, which was begun at that time by the preaching of the Apostle: and *Ro.* Stephanus in his notes on this text of *Amos* saith, Almost all the Hebrews

brews doe consent, That this is meant of the time of Messias, and especially of the calling of the Gentiles: and by bodily houses and benefits the Prophet understands spiritual: and these who are begotten unto this lively hope are kept most safely through faith unto salvation, 1 Pet. 1.5. so that the gates of Hell shall not prevaile against them, Mat. 16.18. Whereas it is asked, who dares affirme it? Zacharias hath not spared to affirme it, Luke 1.68. saying, Blessed be the Lord God of Israel for he hath visited and redeemed his people, and hath raised up an horne of salvation in the house of David his servant, as he spake by the mouth of his holy prophets &c. Dare any Millenarian contradict this testimony?

Reply.

1 This prophecy of Amos speakes of a deliverance of the Jews out of a captivity, after which they should no more be pulled up out of their land. And therefore cannot be meant of the returne of Judah and Benjamin from Babylon, since which they have fallen into a greater captivity then that was, but of their returne from the captivity they are now in. This you saw to be the necessary consequence of the proper sense of the prophecy, and therefore you wrest that part of it which concernes the deliverance of the Jews to another meaning. But first you cavill, and aske [how it can be denied, that the house of Judah was destroyed when their Kings and people were carried out of their land?] Surely that they were in a sad condition it cannot be denied, but that they were destroyed, it may; for how else could they have return'd? yet this thing too Haman sought to bring to passe on the Jews in his time, and you know how well he and his adherents sped in the device. But what of all this? who denies that they were carried captives into Babylon? I say onely that this prophecy was not fulfill'd in Judah's captivity there, but in their captivity under the Romans; and that because the deliverance after which they are no more to be carried captives, must needs be yet to come.

2. But you have found a great mistake in me, For I have said that the Tabernacle of David shall be a prime agent in the restoration, whereas God saith, I will raise up the Tabernacle of David, and so, [it is to be a patient, you say, and not an agent.] A very learned exception, for is there not an instrumentall agent, as well as a principall agent? and amongst instrumentall agents, doe not some excell others? (as amongst David's worthies, some were su-

perior to the rest) although then God shall shew his power in raising the *Tabernacle of David*, as the first and chiefe cause, what hinders but that this also may use its owne endeavor to raise it selfe, as a secondary and lesse principall cause? surely if God shall so raise it, that it shall doe nothing for it selfe, it may rather be said, to be a spectator of its deliverance, then either an agent or a patient. You say further [*that none denieth it is included in the dispersion of Israel*] But yet you say withall, that the *Jews* dispersion and restauration here spoken of were both fulfill'd before their overthrow by the *Romans*, which the close of this prophecy, shewing that after their restauration here foretold, they should no more be dispers'd, doth deny. And these words also in the 11. ver. *I will build it as in the daies of old*, doe shew the contrary. For if you take, the daies of old, for the time immediately foregoing their *Babylonish* captivity; then I say, that so short a time cannot be taken for the daies of old, seeing it was but seventy yeares from that time; and consequently it must imply a restauration after a captivity of a longer date. And if you take it for the daies of *David* and *Solomon*, then I say, that it was not so restor'd after that captivity, for in the daies of these Kings, all the Tribes were but one Kingdom: and they were not tributaries to other Kings, but others to their Kings; and consequently it is as yet thus to be restor'd. But that you may be sure to avoide all that can be brought out of this prophecy for the future restauration of the *Jews*, you will not have the 11. verse to be meant of the restauration of *Judah*, but of the *Israelites* in the 14. verse, and these *Israelites* must not be taken for the *Jews*, how plaine soever the text be for it, but for the *Gentiles*: for [so you say, *St. James* expounds them, *Acts* 15. verse 16.] Surely the Apostle repeats the 11. and 12. ver. of this chapter somewhat differently from the Prophets expression, but yet speaks not of *Israel* there at all. Neither doth he expound the *building of David's Tabernacle*, of the calling of the *Gentiles*, as you pretend. But shewes onely in the verse following, that when it shall be built againe, the residue of the *Gentiles*, that are yet uncald, shall then be cald; and together with the *Gentiles upon whom Gods Name is already cald, seeke after the Lord*. And therefore you have not learned of *St. James*, to take the *Tabernacle of David*, for the believing *Gentiles*. Nor can I beleieve that the Hebrew Doctours doe so interpret it: albeit they may

may grant, that the calling of the *Gentiles* in the time of the *Messias*, as they expect him yet to come, is spoken of in the 12. ver. And doubtlesse whosoever shall looke into the 14. ver. of this prophecy, he will say, that the actions here rehearst may very well agree with men newly come out of captivity: but not that they doe any way intimate the calling of men to the Christian faith. For what relation hath the building of waste cities to inhabit them, the planting of vineyards to drinke the wine thereof, and the making of gardens to eat the fruit of them, to this? doubtlesse none at all. For suppose that one should tel you of a Jew that had lately built him a faire house; & of an other that had planted an Orchard of choice fruit, would you thinke thereby, that they were become Christians? nay would you not laugh at him, if he should have no other meaning? And yet without any ground for it, but your owne fancy as hath been shewed, you conclude *[that by bodily houses, and benefits, the Prophet understands spiritual]*. To which you adjoyne Scripture to prove, that the elect cannot fall away; which is not questioned. And thus, good reader, thou hast scene the first part of one and the same prophecy historically and properly understood; and the latter part allegorically and figuratively expounded; and that for no other reason but because the deliverance of the *Jews* out of their captivity here foretold hath not been as yet properly and literally fulfill'd, as their carrying into captivity hath been. And Mr. *Petrie* will not take Gods word for it, that it shall be thus fulfill'd. And therefore whereas I have askt, Who dares affirme that the captivity of *Judah* here foretold, is meant of any other but their captivity by the *Romans*: seeing God hath said here, that after their returne from this captivity they shall no more be pulled up out of their land? he tells thee that *Zacharias* hath not spared to affirme it, *Luke 1 verse 68. &c.* But is it not the same God, that spake by the mouth of both these Prophets? a God that is not as man, that he should lie, or forget himselfe. And having then foretold in *Amos* such a deliverance after which the *Jews* should no more be given up into captivity; doth he, thinkst thou, by *Zachary* affirme that this was fulfill'd before their captivity by the *Romans*? yet thus Mr. *Petrie* dares to make God contradict himselfe: and that because *Zachary* saith, *Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation*

for us in the name of his servant David, as he spake by the mouth of all his holy Prophets &c. and what is meant by all this but that the Redeemer was then to be borne, as the Prophets had said, and that therefore their redemption sh^d be as sure as fire, as if it had been done already? For it is usual with the prophets, when they would shew the certaine accomplishment of a thing, to speake as if it were then effected. But why hath Mr. Petrie left out [for us] in these words of Zachary? was it not because they shew, that this prophecy doth belong to the *Jewes*, & not to the *Gentiles*? and this he likes not to heare of himselfe, neither would he have thee to take notice of it. And besides, if Zachary should speake of a spirituall deliverance onely, as this Author affirms, how d^xt he shew, that this prophecy of *Amos* was then fulfilled, which (as is before proved, and as any one may indeed of himselfe perceiue) doth foretel onely an immoveable deliverance of the *Jewes* from their bodily captivity amongst, and subjection to other Nations?

Israel's Redemption.

The next prophecy shall be that of *Joel*, who mentions the very signes, which our Saviour said should be the immediate fore-runners of the *Jewes* Redemption. And it shall come to passe afterwards (saith he in his 2. chap. at the 28 ver.) that I will powre out my spirit upon all flesh, and your sonnes and your daughters shall prophesy, your old men shall dreame dreames, and your young men shall see visions: and also upon the servants, and upon the handmaids in those dayes will I powre out my spirit, and I will shew wonders in the Heavens, and in the earth blood, and fire, and pillars of smoke: the Sun shall be turned into darknesse, and the Moone into blood before the * great and terrible Day of the Lord come. And it shall come to passe that whosoever shall call on the Name of the Lord shall be delivered: for in Mount Zion, and in Hierusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. And in the 3. chap. at the 1. ver. Behold in those daies, and in that time, when I shall bring againe the captivity of Judah and Hierusalem, I will also gather all Nations, and will bring them downe into the valley of Jehosaphat (which in the 14.

Isa. 24. v.
23. Mar. 24.
v. 29. Rev. 6.
v. 12.

* Great not onely in regard of the strangenesse and dreadfulness of events, of things then to come to

passe, but great also in regard of the long continuance and tract of time, which God in his revelations heresafter to be fulfilled, doth by the word [Day] as well without this epithet as with it, freq^{ly} endy import. 1 Ezek. 39. 8. Mal. 4. 5. Iude. 6. Rev. 16. 14.

verse

verse is called the valley of decision) and will plead with them there for my people, and for my heritage Israel whom they have scattered among the Nations, and parted my Land. And at the 15. verse, againe. The Sun and the Moone shall be darkened, and the starres shall withdraw their shining, the Lord also shall roare out of Zion, and utter his voyce from Jerusalem, and the ¹¹Heavens, and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.

Mr. Petrie's Answer.

The Apostle Peter not onely makes use of these words, but expounds them, and shewes the accomplishment of them in some degree; (as it is said in the sixth rule before) for Act. 2. 16. he saith. This is that which was spoken by the Prophet Joel, And it shall come to passe in the last daies &c. And verse, 22. Ye men of Israel heare these words, Jesus of Nazareth a man approved of God among you by miracles, wonders and signes, which God did by him in the midst of you, as ye your selves know.

Reply.

The Apostle repeats, but expounds not the Prophets words, and consequently shewes not the accomplishment of ought that the Prophet affirms shall be done. All that he shewes is this, That the thing which then happened to the Apostles, was the worke of the same spirit which Joel spake of: but he saith not, that it was the same worke. The same spirit indeed was then poured out, but it was not the same pouring out of the spirit. And for want of distinguishing betwixt the effusion of the same spirit, and the same effusion of the spirit; you affirme, that those things which the Prophet saies the spirit shall doe not long before the Lord's second comming, were then done at his first comming. And the reason you bring from St. Peters words, Act. 2. verse 22. to shew, that the prophecy of Joel was then fulfilled in part, is a very strange one. For the Prophet shewes what others shall doe through the extraordinary inspiration of the Spirit, before the Day of the Lord comes; and the words you have alledg'd doe shew, what works Christ himselfe did, when he was come.

Israel's Redemption.

I am not ignorant, that the darkening of the Sun and Moone, is sometimes taken allegorically and by way of allusion, but that therefore it should be so understood here it doth not follow: for
where

¹¹Is. 2. 19.
&c. Ezek. 38.
19. 30 Hag 2.
12. Mat. 24.
29. Rev. 16.
18. Ch. 6. 13.
14.

where it is figuratively applyed, it signifies the judgement it selfe which is to befall those people of whom it is spoken: but where it is literally used, it is put onely for a signe of an eminent destruction, which shall suddenly follow it: as the great and terrible Day of the Lord shall doe at the accomplishment of this prophecy.

Mr. Petrie's Answer.

Where the darknesse of the Sun (and so it may be understood of the Moone) is used properly, it is not put onely for a signe of an eminent and imminent destruction, as it is manifest Luke 23. 45. which was a Testimony from Heaven of Christ's innocency for conviction of the murderers: and chap. 21. 25. the signes in the Sun and Moone and in the starres, and the distresse of Nations upon the earth with perplexity, and the roaring of the sea and waves, are all to be understood properly as signes before the great and terrible Day of the Lord. So what is promised in the 28. and 29. verses of the second chap. of Joel was truly (albeit not altogether) fulfilled in the daies of Peter (even how-beit the words of the 30. and 31. verses be properly understood) and not wholly fulfilled til the time immediately preceding the last coming of Christ.

Reply.

That the darkning of the Sun, or of the Moone properly taken (especially if supernaturall, as this here) is a signe of an eminent and imminent destruction you confesse: but that it is onely so, you deny. And were this true, I have not spoken much out of the way. But the instance you bring of the darkning of the Sun at the time of our Saviours passion, makes nothing for you. For whereas you say [it was a testimony from Heaven of Christ's innocency for conviction of the murderers] the historie of the Gospel tells you no such thing, and interpreters are against you. *Sicut enim Deus tenebris involvat terram Aegyptum, sic etiam nunc totam Judaeam, in signum irae Dei, et futurae poenae,* saith Pareus on the 27. chap. of Mat. at the 45. verse, that is, As God did once bring darknesse on the land of Egypt, so likewise did he now on the land of Judea, as a signe of his wrath and their ensuing punishment. So Chrysostome too, It was an undoubted signe of Gods anger, for that which they did against him. And Origen, It was a presage of the future darknesse which should over-spread the whole Jewish Nation. To which Dr. Mayer consents, and with Origen concludes from the time of the darknesse continuance,

continuance, being three houres, that the Jewish Nation should be in darknesse, till about the Evening of the world. Although then Christ's Innocency may well be gathered from it, yet for ought I can finde, you goe alone in alledging it as a reason of the darknesse. And Piscator resolves the matter thus peremptorily against you, *Præter-naturales ista trium horarum tenebra, quæ totam terram occuparunt patiente Christo, portenderunt haud dubie calamitates illis quas non multo post Deus in suis huic populo immisit, quas et Christus supra cap. 24. discipulis prædixit. Sunt enim Tenebra signum ire Dei, ut perspicitur ex eo quod signum erunt adventantis Christi ad iudicium, ut ipse testatur supra cap. 24. 29. Et possum in Scriptura nomine Tenebrarum calamitates significari &c. in cap. 27. vers. 45. Mat.* In which words he doth not onely say, that this darknesse was a token of those miseries, which shortly after befell the Jews: but also that the word [darknesse] in the Scripture (whether properly or improperly taken) doth every where signify calamities. And in your next instance out of the 21 chap. of Luke ver. 25. you your selfe doe say, that the signes there rehearst are all properly to be understood, as signes before the great and terrible Day of the Lord. But amongst the rest, you reckon the distresse of Nations with perplexity, for a signe: whereas it is rather an effect of the signes, which shall be so extraordinary, that they shall bring men into great perplexity and feare of the things, which they shall shew to be comming on the earth. But whereas you say [that what is promised in the 28. and 29 ver. of the 2. chap. of Joel, was truly (albeit not altogether) fulfilled in the dayes of Peter (even howbeit the words of the 30. and 31. ver. be properly understood) and not wholly fulfilled, till the time immediately preceding the last comming of Christ.] It is utterly false, as hath been already shewed: and may further thus be shewed. To wit, because the powring out of the Spirit spoken of by Joel, is to precede (or at least to accompany) the darkning of the Sun and Moone, and both to precede the great and terrible Day of the Lord: whereas the darkning of the Sun at our Saviour's first comming, did precede the powring out of the Spirit; and neither of them did precede the day of his birth. For the Sun was darkened, when he was about to leave both his life and the world together. And the Spirit was not poured out, til after his ascension. And thus (besides that there was not then any unusuall

E

darkening

darkening of the Moone) the very different order of the accomplishment of these things, from that mentioned by Joel, and their not preceding our Saviour's first coming as signes thereof, doe abundantly shew the grosseſſe of your interpretation.

Israel's Redemption.

Neither have I forgotten, that the first of these prophecies was made use of by S. Peter, to stop the mouthes of such as jeer'd the Apostles, when by the descent of the Holy Ghost upon them, they began to speake with tongues: but that this prophecy was then fulfilled I deny. For when some mocking, said, These men are full of new wine, S. Peter reply'd, *ye men of Iudea, and all ye that dwell at Hierusalem, be this knowne unto you, and hearken to my words: for these are not drunken as ye suppose, seeing it is but the third houre of the day: but this is that which was spoken by the Prophet Joel. And it shall come to passe in the last dayes (saith God) I will powre out my Spirit upon all flesh. As if he had said, My brethren, these are not the effects of wine, but of the Spirit of God, which is now powred out on the first fruits of the Jews, as a pledge and assurance of that bountifull effusion of it, which (as Joel hath said) shall one day happen to the whole Nation. And that this is all S. Peter meant, it may thus appeare. First, because the chiefe and most remarkable effect of the Spirit in the Apostles, at this time, was the gift of tongues, of which the Prophet makes no mention.*

Mr. Petrie's Answer.

1. *If this exception were true, it would prove, that the Apostle citeth the words impertinently, and the Jews might have challenged him of babling: and so these authors fight against the Apostle, and the Spirit of God, who hath registred this argumentation of the Apostle, as good and valid.* 2. *The chiefe and most remarkable worke of the Spirit at that time, was a sound from Heaven as of a mighty rushing winde, which filled all the house, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost: and this was noised abroad. Whereby it is evident that the Apostle speaks especially not onely of the effect; (which is their speaking in strange languages) but of the cause, the pouring downe of the Spirit, of which Joel speaks expressly: and therefore Peter citeth the words pertinentely.*

Reply.

15.

Act. 2.4.

Isa. 32.15.
Ezek. 39. 29.
Zech. 12. 10.

Reply.

1. That the Prophet speaks not of any whom the Spirit should endue with the gift of tongues, is so evident, that you could not deny it; and yet you dare say, [*If this exception were true, it would prove, that the Apostle cited the words impertinently.*] Be like then the Apostle must be out in citing them, rather than you in shewing to what end he cited them. No, Sir, the Apostle alledgeth it very pretinently, in that he shewes by it, that the disciples spake not thus out of drunkenness, as some accused them, (and consequently from an evil spirit) but by reason of the effusion of that Spirit on them, of which Joel had spoken. And therefore the mistake is in you, who doe very impertinently conclude from hence; that the same effusion of the Spirit, which Joel spake of was then fulfilled. For although the same Spirit may be powred out divers times, yet that powring out of it which Joel speaks of, can be fulfilled but once: & consequently, not at our Saviour's first coming, and second coming too. And now who fights most against the Apostle, & the Spirit of God, he that understands them rightly, and endeavours to make others do so too; or he that misunderstanding them himselfe, had rather condemne them both, and draw all others into an error with him, then yeeld to the truth? and here I would intreat thee, reader, to take notice, that when Mr. Petrie hath little or nothing to say, he commonly breaks out into the more violent speech, thereby to disgrace what he cannot answer.

2. This part of your answer, is as much to the matter as the former. For whereas I speake of the gift of tongues, as the most remarkeable effect of the Spirit in the Apostles: you speake of the manner of the Spirits descending upon them, as the most remarkable worke of the Spirit. But doe you know what you say? was it not a greater worke to make the Apostles speake divers languages, then to cause the sound of a mighty winde, or the appearance of tongues, which were onely outward signes of the extraordinary gift, which the Spirit then wrought within them? I can hardly thinke, that any man but you will say otherwise. And by your leave, it was the Apostles speaking with other tongues, which made the Multitude come together, and at which they were confounded, as the 4, 5, 6, 7. ver. &c. doe shew. And not the sound of the rushing winde, that filled the house where the Apostles were

siting, when the appearance of eleven tongues, like as of fire, came and late upon each of them. For this was past: and St Peter speaks not of it, but shewes onely, that their speaking thus in divers languages, was the worke of the same Spirit, of which Joel had spoken. And your conclusion [*therefore Peter citeth the words pertinently*] (which I dare say, none is so likely to doubt of, as your selfe) hangs as loosely to your premises, as the premises doe to that which I have said.

Israel's Redemption.

16. And secondly, because as the Prophet revealed, so he repeates the pouring out of the Spirit, as a contemporary event with the wonders which shall besheerne, *in the Heavens, and in the earth, before the great and terrible Day of the Lord come.* Which Day can no way be referred to the first coming of Christ, when he came to save sinners, and not to destroy them. When he would not take upon him to be a Judge and Ruler over them. For then too the donation of the Spirit must have been an antecedent of his birth, of the time he lived: and not a subsequent of his death and departure, which hath no analogy with a day. It remains then, that it is an expression of his second coming, which is called a *great and terrible Day*, in regard of the generall destruction which shall be brought on all Nations, that oppose themselves against the Jews at that time. For in mount Zion, and in Hierusalem (as you have heard) shall be deliverance, and in the Remnants whom the Lord shall call.

Mr Petrie's Answer.

1. Joel saith not, that the pouring out of the Spirit shall not be till the great and terrible day of the Lord come, but he shewes so many things preceding the coming of our Saviour: neither may we thinke that all these things shall be fulfilled in the same juncture of time; if all be accomplished, even in severall times, the prophecy abides true. 2. That day or time was terrible: for it is written, Act. 2. 6. the multitude came together and were confounded or troubled in minde, because that every man heard them in his owne language, and they were all amazed and marvelled; & verse 22. a man approved among you by miracles, wonders, and signes. Whereby, it is manifest that even to the sight of these Jews that time of Christ's coming was terrible, albeit his second coming shall be more terrible in regard of

* Luk. 19. 56.

ch. 19. 10.

Job. 12. 97.

* Luk. 12. 14.

Job. 6. 15.

of the generall destruction, which shall be on all Nations, not for opposing themselves against the Jews (as they imagine) but for their not acknowledging God, and not obeying the Gospel of our Lord Jesus Christ. 2 Thess. 1. 8.

Reply.

1. Now you tell us [that Joel saith not, that the pouring of the Spirit shall not be til the great and terrible Day of the Lord come.] Neither have we said he doth; for had he said so, the Spirit could not at that time have been powred on the Apostles. But yet Joel saith that that particular pouring out of the Spirit of which he speaks, is to be a signe of the neere approach of that terrible Day; and therefore cannot til that time be accomplisht. Although then we thinke not, that all the things which Joel speaks of [are to be fulfilled in the same juncture or moment of time;] yet we thinke, that they shall be all accomplisht in a very short time. But to say that one of these things shall be accomplisht in one age, and another in the next, or some hundreds of yeares after, and so of the rest, is to make the word of God of none effect. For Joel speaks of these things as immediately to ensue, if not to contemporate with each other: and speaks but of one pouring out of the Spirit; and that also to be a forerunner of the Day of Christ's second coming: and therefore it can be but once fulfilled, and that onely in its proper season.

2. But you will make good all that you have said by and by. For the Day of our Saviour's first coming [was terrible, you say. And that because, it is written *Act. 2. 6. The multitude came together and were confounded, because every man heard them speak in his owne language, and they were all amazed and marvelled, and verse 22. a man approved amongst you by miracles, wonders, and signes.*] And did this make him terrible? what then could make him comfortable? If to save sinners, to cast out Devils, to raise the dead, to open the eyes of the blinde, the eares of the deafe, to loose the tongues of the dumbe, the feet of the lame, to heale the lunaticke, and them that had pallsies, in a word, to cure all diseases, did terrify the Jews, what could he doe to make his presence delightful unto them? O what a terrible message the Angel came with, when he said, Behold, I bring you tidings of great joy, which shall be to all people, for unto you is borne this day in the City of David, a Saviour, which is Christ the Lord! O what a terrible noise was made, when a multitude

Luk. 3. 10. 17.

ver. 13 14.

Mat. 4. 23.

ch. 14. 23.

*aud of heavenly Spirits praised God, saying, Glory to God in the Highest, on earth peace, good will toward men! O what terrible doings there were; when Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness, and all manner of disaſer among the people! O what atterrible sight it was, when ſo many thouſands of hungry ſoules were fed with five loaves and two fiſhes! Theſe were wonders indeed; but all things that are wonderfull, are not terrible, but ſuch onely as are either puniſhments, or ſignes of puniſhments: otherwiſe though they cauſe amazement at the firſt, as ſurpaſſing the reach of naturall cauſes, yet being intended for man's good, they occaſion gladneſſe and not feare, unleſſe it be a pious feare, which well conſiſts with joy in the Holy Ghoſt. For ſhame then recall this doctrine, and thinke not to make any one beleve, that the ſicke perſon will be afraid to heare of his health, or the condemned priſoner of his pardon; and til you can doe this, perſwade not your ſelfe, that you can prove our Saviour's preſence terrible in the Day of his humiliation, wherein he was approved for ſo many ſignes, miracles, and wonders, wrought onely to make men lay hold on the meanes of their eternall happineſſe. And if the hiſtory of theſe things be ſo wonderfully pleaſant unto us, what was the performance to ſuch as ſaw them, and the benefit of the miracles to ſuch as felt the vertue of them? You goe on, and ſay [*that the time of Chriſt's ſecond coming ſhall be more terrible then his firſt was.* And ſurely the great deſtroyers of the earth ſhould elſe have greateſt cauſe to climb up to the tops of the mountaines to meet him firſt, (if ſuch a thing might be) as rayling Shimei was the firſt of al the houſe of Benjamin that met King David in his returne after Abſoloms conſpiracy; and no need at all, to call for the mountains to hide them from his preſence. But you will not have that day accounted terrible in regard of a generall deſtruction to be brought on the Nations, for oppoſing the Jews, but for their not acknowledging God, and not obeying the Gospel of our Lord Jeſus Chriſt, as it is in the 2^d Theſſ. 1. 8. and had you confirmed this by ſhewing, that the Nations ſhould not at that time oppoſe the Jews; you had ſaid the whole truth; but ſeeing you have not, and indeed could not doe this (for the prophecies following doe ſhew the contrary) you have affirm'd one halfe of the truth to exclude the other halfe of it. And therefore*

fore you must give us leave not onely to imagine, but to beleieve, that the foresaid destruction shall be for both: that those, I say, which shall then oppose the *Jews*, shall be the very same which the Apostle here speakes of under another notion, and in other termes. For though Christians may not, yet faith we know shall then be very scarce amongst the *Gentiles*, as our Saviour hath said of them, *Luke* 18. verse 8.

Israel's Redemption.

And to put it out of doubt, that God's bringing downe of the Heathen into the valley of *Jehosaphat*, is meant onely of his gathering them together to a battell, and consequently of a judgement on the living, and on the dead: to put this out of doubt, I say, the Prophet makes it to be a concomitant of the *Jews* returne from their captivity: and in the 9, 10, 11, and 12. ver. provokes the *Gentiles* to prepare warre, to assemble their mighty men, and to break their plowshares into swords, and their pruning-hookes into speares: a preparation, which as it would be fruitlesse, so doubtlesse they shall neither have time, power, or will to make, when they are summoned to receive the dreadfull Sentence of, *Goe ye cursed*. And for my owne part, I am perswaded, that this great Army here spoken of, is the very same that shall be gathered together to the battell of that great Day of God Almighty, by the three uncleane spirits like frogs, which *S^t John* saw come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet, *Rev.* 16. at the 13. ver. Of this destruction also speakes *Zeph.* in his 3 chap. at the 8. ver. Therefore waite upon me, saith the Lord, untill the day that I rise up^a to the pray, for my determination is to gather the Nations, that I may assemble the Kingdoms, to powre upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy: for then will I turne to the people (meaning to the *Jews*) a pure language, that they may all call upon the Name of the Lord. And at the 19. ver. Behold at that time I will undoe all that afflict thee, and I will save her that balieth, and gather her that was driven out, and I will get them praise and fame in every land, where they have been put to shame. At that time I will bring you againe, even in the time that I gather you: for I will make you a Name, and a praise among all people of the earth, when I turne backe your captivity before your eyes, saith the Lord. And yet more fully

Zech.

17.

^a *Rev.* 16. 12.
13. 14.

^a *Psal.* 110.
¹ *Pf.* 46. 6. 8.
Psal. 68. 30.
Isa. 2. 12. 33.
Ec. ch. 14. 31.
² *ch.* 26. 30.
³ *ch.* 34. 1.
⁴ *3. 4. 5. &c.*
ch. 40. 26.
ch. 66. 14. 19.
⁵ *16. Mic.* 4.
⁶ *12. 13.*

Zech. in his 12 chap. at the 3. verse. In that Day will I make Jerusalem a burdenstone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day will I smite every horse with astonishment, and his rider with madness, and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. In that day will I make the Governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf: and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah. In that Day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that Day, shall be as David: and the house of David, shall be as God, as the Angel of the Lord before them. And in the 14. chap. at the 12. ver. This shall be the plague wherewith the Lord shall smite the people that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their boles, and their tongues shall consume away in their mouth: and it shall come to passe in that day, that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour: and Judah also shall fight at Jerusalem, and the wealth of all the Heavens round about shall be gathered together, gold, and silver, and apparel in great abundance: and so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, at this plague. And in the 38. and 39. chap. of Ezek. the same Army is foretold, under the names of Gog and Magog.

M^r Petrie's Answer.

1. That these words are not meant of the temporall Monarchy after Christ's coming, it may be learned by the parallel text where it is said, And for my owne part I am perswaded that this great Army here spoken of, is the very same that shall be gathered together to the battle of the great Day of God Almighty by the three unclean spirits like frogs, which St. John saw come out of the mouth of the Dragon, and out of the mouth of the false Prophet, Rev. 16. 13. If he be perswaded, that this is the same battle, he might likewise

Obad. 15. 16.
17. 18. 19. 20.
21.

Ezek. 38.
21. Hag. 1. 23.
Mich. 4. 13.

be perswaded, that the time of Joel 3. is not after the coming of Christ; nor immediately at his coming, for that battle is in the time of the sixth vial, after which follows another vial and time of trouble mentioned in the rest of that chap. of the Revel.

2. We may be perswaded that the gathering of the Nations Joel 3. 2. is not to be understood of a battle after the coming or at the coming of Christ, if we consider the words of the first verse. for behold in these dayes and in that time &c. He knisseth this chap. with the preceding, and shewes the contents of both to be at the same time: which is not any particular yeare or age, but comprehends the whole deliverance of Israel or people of God, which was begun, when the captive Jews were brought from Babylon, and continues til Christ's second coming, as if the Prophet had said, When the Lord shall deliver his people, it shall not be a short and momentary deliverance, but this protection shall continue til he have avenged him of all the enemies of his Church. As for the Name of the valley of Jehoshaphat, there is no necessity to understand thereby the valley of blessing, as Chro. 20. 26. seeing that valley never bath this name in the Scripture: neither is it possible that all the Nations of the world can convene in that place: but the name may rather be taken appellatively for the valley of God's judgement, as the Hebrew word imports, and the words following allude thereunto: whereby the Prophet teacheth us to consider the etymologie of the Name: and nevertheless he would have us to consider the gracious deliverance of Jehoshaphat, that he will as certainly deliver his people in all ages, as he did Jehoshaphat. And this is a more glorious trophée, then if any one Nation were kept a thousand yeares in worldly prosperity.

Reply.

1. My words doe shew, that this prophecy of Joel, cannot be meant of the time of Christ's Judging the dead (when they shall be all called out of their graves) as it is commonly expounded; and that because it speaks of the gathering together of a great Army against the Jews; but not after Christ's coming (which opinion you falsely attribute to me) although against his coming, as the parallel prophecy Rev. 16. at the 10, 13, 14. ver. doth shew, for that Army is to be gathered into Armageddon in the time of the sixth vial, and to be destroy'd at the pouring out of the seventh vial, by our Saviour and his Heavenly Host, as the 15. ver. of the same chap. and the latter part of the 19. chap. of the Rev. from ver. the 11. &c. doe plainly declare.

¶

2. That

2. That which you here begin with was the ground of the former part of your answer, but on what ground I know not; for I deny that this prophecy doth speake of a battle after Christ's coming, albeit I doe affirme, that our Saviour's coming shall be when this great Army is gathered together against the Jews as ready to destroy them. And your shewing the coherence of this chapter with the precedent, doth make more against you then you are aware of; for it is remarkeable, that you rightly conclude from hence, [*that the Prophet shewes the contents which I have urged out of both (being in the Hebrew all in one chapter) to be at the same time.*] And yet you say presently after [*that this same time is not any particular yeare or age, but comprehends all the time from the Jews returne from Babylon to the second coming of Christ*] which is as if you had said, This particular time, is not a particular time, but many particular times; yea thousands of particular times. This same time, is not the same time, but more then the same time: yea as much more then the same time, as is from the Jews returne from Babylon to this same time. For the text in the originall points emphatically to one particular time, as the seperate pronounes (הוא and היום), subjoyn'd to their substantives with the prefix ה doe shew. So that it is as if the Prophet had said, *In those selfe same dayes, and in that very time, in which I shall bring againe the captivity of Judah and Jerusalem, I will also gather all Nations, &c.* And besides, how I pray can the signes, that are to be shewed more-often then any man knows: or in any part of so large a time as you speake of (all which your exposition grants) foreshew the neernesse of the terrible Day of the Lord? which yea is the onely end of the wonder, that Joel saith shall be shewed, *in the Heavens and in the earth at that time.* For our Saviour *Mat. 24. Luk. 21.* speaks of the same darkening of the Sun and Moone that the Prophet doth: and if his word may be taken, these signes shall as infallibly shew the neere approach of his second coming, as the shooting forth of the leaves of the figgtree doth shew that the summer is nigh at hand. And thus the emphasis of the Hebrew text, and our Saviour's intimation of the true extent of the time betwixt these signes and his appearing (the accomplishment of which signes you confesse to be at the time of the deliverance which the Prophet foretels) doth both discover how notoriously false your exposition of the [*same time*] is. And therefore the sense which you by this means

would thrust upon the prophet must needs be your own like-
wise, and not the Prophet's. For the Prophet speaks here but of
one Army, and the parallel prophecy *Rev.* 16. speaks but of one
Army, and *Ezek.* who foretewes the same battle, speaks but of
one Army, and they all say that the *Jews* onely are to be opposed
by this Army, and that a sudden destruction shall come on this
Army; and consequently the deliverance here spoken of, is to be
short and sudden, and the people to be delivered by it, are the
Jews: And so here is nothing at all touching God's special prote-
ction of his Church in all ages, or of many deliverances, but here
is an extraordinary Judgement foreteweing the dreadfull over-
throw and downefall of all the enemies of the *Jews*, and the
then faithfull Christians. And as concerning the place where this
Army is to be gathered together, this is chiefly to be taken notice
of, that the prophecy speaking but of one Army, it can be meant
but of one place, and that to be in the land of *Judea*, whither the
Nations shall come up against the *Jews* shortly upon their returne,
as the valley of *Jebusaphat* here doth intimate, and *Ezek.* doth
plainly declare. Neither is the doubt you bring, about the possibi-
lity of so many Nations meeting together in one place, of any con-
sequence; For it is not usuall for a people wholly to leave their
owne countrey when they invade their enemies land (for that
were the ready way to lose their owne land and to starve them-
selves) but to send forth such a strength, as they may well raise
and maintaine, and the Prophet here calls for their men of war,
and their mighty men; but not for all the men of these Nations,
much lesse for all the people of these Nations: and who knows
not, that many hundred thousands may against the time of a
battle be drawne together within the space of a few miles? and
at once to overthrow so mighty an Army as the Prophets speake
of, and thereupon make all that are left of the Nations willing-
ly to submit themselves as tributaries to the *Jews*; and to settle
not onely one Nation, but the whole world in a godly peace and
prosperity for a thousand yeares after, will doubtlesse set forth
the Justice, mercy, and power of God in a more glorious and won-
derfull manner, then all the victories of Christians or Protestants
put together, can doe. Yea it will even abolish the memory of all
the miraculous victories and benefits, which God hath wrought

for the *Jews* themselves, since the time, that they grew up into a Nation. And yet you feare not to say, that this generall and extraordinary deliverance, and exemption from future calamities, will not so much declare Gods glory, as their particular deliverances in former ages doe.

Israel's Redemption.

18.

Now how can wee forsake the literal interpretation of these prophecies, if we doe but consider that the *Jews* are here distinguished from all other Nations, of which we *Gentiles* who are now converted; were then a part; and are by this name in the writings of the *Evangelists* and *Apostles* still distinguished from them? If we consider what grosse absurdities would follow from the tropical construction of these or the like propheticall revelations, wherein the event of things, is so plainly and distinctly attributed to the *Jews*, who I am sure, did never since the prophets dayes returne from any captivity, with such an high hand, and with such a wonderfull victory over their enemies as is here foretold. And as for the Church that now is, let the lamentable experience of all ages witnesse; whether she hath not been more often crown'd with Martyrdom, then victory: whether the blood-thirsty *Mahometan* hath not gotten much ground upon her. Yea whether He who claimes to be her Head, hath not and doth not, most of all waste and devoure her. According as it is written of him in the 13. of the *Rev.* at the 11. ver. And therefore these prophecies can have no relation to the times of the *Gentiles*: nor so much to the time of the *Maccabees*, as *Cornelius à Lapide* endeavours to make these of *Zechariah*, to have for neither were their enemies smitten with such plagues, nor brought into such subjection, as is here foretold: neither was the house of *David* then so highly exalted, as is here promised; and *Judas* and his brethren, who did then beare the chiefeest sway, were not of the Tribe of *Judas*, but of *Levi*; neither was the wealth of all the Heathen round about then gathered together: neither did the Lord then descend and sit the Saints with him. Unless we will say (as our Commentatour doth) that this was fulfilled, when the five comely men upon horses appeared unto the enemies from Heaven, as 'tis in the 2. of the *Maccab.* the 10. chap. at the 29. and 30. ver. Which apparition doth as well expound these words, as he doth that other prophecy

* Zech. 14. 5.

prophecy of Zephaniah, by which he would have us to understand, God's calling the Gentiles to repentance by the preaching of the Gospel, when as the text saith plainly, that God's determination is to gather the Nations, and to assemble the Kingdoms, that he may powre ^{as Lam. 4. 11.} upon them his indignation, even all his fierce anger.

Mr Petrie's Answer.

1. We forsake not the literal interpretation of these prophecies: for that is the literall interpretation; which is principally intended, whether it be proper or figurative: but we forsake that restricted interpretation, as onely belonging to a temporall Monarchy of the Jews.

2. The Jews are not so to be understood (in these promises) in way of opposition to all Nations: for then all other men without exception shall be consumed in the valley of Jehoshaphat: but the Jews and Israel are to be exposed of the elect people of God, according to the first rule mentioned before, and the Gentiles are all the enemies of the Church. And the faithfull are called Jews not onely typically, but likewise for the speciall comforts of the Jews, because they were hated of all Nations every where: which might have been unto them occasion of despaire: and therefore the Lord saith unto them so this purpose, How many or great soever your enemies shall be, I will judge them. And for the same are the Jews oft named in the promises of the new Testament, to shew their particular interest in the Kirke of Christ, notwithstanding their unworthinesse and contempt of the Gospel at the first preaching thereof. Now if the prophecies be expounded this way (as they must be) of believers whether Jews or Gentiles: and their enemies whatsoever, the enemies of the faith in any age, none of these absurdities shall follow which are rehearsed here in a catalogue.

Reply.

1. You doe not onely forsake the literal sense, which as it is opposed to a figurative is alwayes meant of a proper sense (and is by Divines commonly used for this, where no other sense is mentioned) but in forsaking this sense, you forsake also the sense principally intended in these prophecies: And that it is not a [restricted interpretation] which understands prophecies onely of what, and of whom they speake: but that is a loose and licentious interpretation, which understands them of what, and of whom they speake not.

2. The onely reason that you bring to prove, that in these prophecies

phesies the *Jews* are not to be taken by way of opposition to all other Nations, is, [*because then without exception all other men should be vanquish'd in the valley of Jehoshaphat,*] But though God saith in the prophecy, *I will gather all Nations &c.* yet he saith not, *I will gather all of all Nations*, and consequently it is to be understood onely of some of every one of these Nations, and not of all the men of all these Nations, as the words in the 9. ver. of the same chap. and the parallell prophecy of *Ezek. chap. 38.* doe shew. And some few of these also are to escape, as we may see *Isa. 66. ver. 19, 20.* And so we have no need to seeke out a figurative sense to solve this argument, although it be your chiefest drift to make us doe it. And therefore had rather take paines to obscure, what is plainly delivered, then to open what is doubtfully spoken, as by your words following we may perceive. For [*if these prophecies say you, be expounded of believers, whether Jews or Gentiles, then none of these absurdities shall follow which are here rehear'd*] and so you take them in this figurative sense without any other warrant for it, but your (*sic volo*, or) so it must be: for testimony from Scripture you can bring none. And the reason you alledge to shew why the faithfull are called *Jews*, is a very strange one. For [*they are so called, you say, for the speciall comfort of the Jews, because they were hated of all Nations everywhere, which might have been unto them an occasion of despaire.*] But what likely-hood is there that the Apostles (who try'd all wayes and meanes to winne the *Gentiles* unto, and to confirme them in the faith) would call them by that Name which, you say, was so odious unto them? and what comfort could it be to the *Jews*, (yea what readier way could there be to make them distrust the truth of the Gospel, then) to conceive that their Name, and the prophecies delivered in their Name, did belong to others, and not to their owne Nation? yet that which you add presently after [*that the Lord saith unto them, How many or great so ever your enemies shall be, I will judge them*] was indeed an effectuall remedy to keepe them from despairing of God's mercy, and their future deliverance; and consequently too from acknowledging the figurative sense of these prophecies, or of the words [*Jews, Israel &c.*] And whereas you say further, [*And for the same are the Jews oft named in the promises of the new Testament, to shew their particular interest in the Church of Christ &c.*] you here-

to contradict what you say before, that the *Jews* and *Israel* are to be exposed of the elect people of God. For if they are thus to be exposed, they are not to be taken properly for the *Jews* as here you affirme (and in which exception onely they doe shew the *Jews* particular interest in the Church of God.) And if these words are used both properly and improperly in the new Testament, I pray tell us how we shall know, when and where, they are to be taken properly, and literally, and when, and where improperly, and figuratively. But 'tis time to leave this wavering discourse, and to survey your answers to the objections you alledge out of my former words.

The first objection.

The *Jews* did never since the Prophets dayes returne from any captivity with such an high hand, and with such a wonderfull victory over their enemies, as is here prophesied.

M^r Petrie's Answer.

Neither ever shall they returne in such a manner, if ye understand a worldly and civil pompe: for these promises cannot be understood (as I have said) of any one exploit, nor of any age. The promises of God are more glorious and more large.

Reply.

But these prophecies, as I have prov'd, may and must be properly understood: and may and must be accomplish'd in one age, and in lesse then one age too. And doubtlesse these Prophets [*yea*] is of more weight, then your [*no*]. Neither will these promises of God be the lesse, but the more glorious, for being fulfilled in so short a time. For is it not more glory for a King to subdu: his enemies speedily then to be a long time about it?

The second objection.

As for the Church that now is let the lamentable experience of all ages witnesse, whether she hath not been more often crown'd with martyrdome, then victory.

M^r Petrie's Answer.

This is as bad an opposition as the former: for Christ in suffering did triumph over his enemies, Col. 2. 15. and martyrdome is victory, Rom. 8. 37. In all these things we are more then conquerours, *Spiritual victory consists with bodily suffering.* Next, albeit the Church were often crown'd with martyrdom then victory, yet in severall ages she hath been crown'd.

crown'd with glorious victory, and her full glorification is a coming, and her enemies have been and shall be smitten, and brought into subjection; and the house of David is exalted in the person of Christ, and his members, and all the wealth of the Nations hath been employ'd or shall be employ'd for the use of the faithfull (albeit not in any particular yeare or age) and the Lord shall descend and the Saints shall be with him.

Reply.

To this objection, which saith that the Church of the *Gentiles* hath not been thus victorious, and by consequence is not spoken of in these prophecies, you answer, [*that Christ in suffering did triumph. And martyrdom is victory; and next, that albeit the Church were often crown'd with martyrdom then victory; yet she hath been crown'd with glorious victory.*] So that as before by the *Jews* and *Israel* you understood the *Gentiles*, to avoyd the force of that reason; so here for the like end, you would willingly put a figurative sense too upon the victory mentioned in the prophecies: but it may not be; for these prophecies doe not foreshew the death and affliction of God's people by their enemies (as it is in persecution and martyrdom) but their great deliverance, and their enemies wonderfull destruction. Yea such a destruction as never yet happened to the enemies of God's Church, either *Jews* or *Christian*. And therefore as your spiritual conquering is very impertinently inferr'd, so no glorious outward & bodily victory that the Church of the *Gentiles* hath had, will match with this that the Prophets speake of, nor indeed all that she hath had. To my next reasons which shew that these prophecies of *Zeeba*. were not fulfilled in the times of the *Maccabees*, as *Cornelius a Lapide* expounds them, you say nothing: but huddle them up together with that which you have said touching the Church of the *Gentiles*. For [*the house of David, you say, is exalted in the person of Christ and his members; and all the wealth of the Nations hath been employ'd, or shall be employ'd for the use of the faithfull (albeit not in any particular yeare or age) and the Lord shall descend and all the Saints shall be with him.*] But by the house of *David* is meant the lineage of *David* that are in captivity (as by its being opposed to the tents of *Judah* it is manifest;) and as the faithfull *Gentiles* are not of the lineage of *David*, so though Christ be descended of *David* as touching his humane nature;

yet

yet he is not in captivity, but in Heaven; there to abide, til the time of this deliverance of his brethren according to the flesh. And so your exposition of the [*house of David*] wholly failes; for though the faithfull in generall are cal'd in Scripture the *seed of Abraham*, yet neither *Gentiles* nor *Jews* are in this respect cal'd the *house or seed of David*. And what made you take the wealth of the *Nations* in a proper sense, when as you take all that is spoken of in the prophecies besides this, in a figurative sense? doubtlesse had it been the wealth of the *Jews*, you would have so expounded it as well as you did their houses, Vineyards, and gardens in the 9. of *Amos* at the 14. ver. But though you doe not so expound it, yet you understand the text of such heathen onely upon whom Gods Name is not cal'd: and by your words too, you seeme to conceive that you have a better title to their wealth then they themselves, which would be a hard matter for you to prove. And that you may not thinke you have any interest in it by reason of this prophecy, you must know that the gathering together of the wealth spoken of in *Zech.* is against the time when the Lord shall descend, and all the *Saints* with him. Which being at the time of the victory there foretold, shewes your application of this prophecy to the spirituall and corporal victories of the faithfull *Gentiles*, to be a meere wresting of the Scriptures.

Israel's Redemption.

And if this be not to cry, *Peace, peace; when there is no peace.* If this be not, to call evil good, and good evil; to put darkenesse for light, and light for darkenesse; bitter for sweet, and sweet for bitter; What is?

19.

Mr Petrie's Answer.

This is a pitifull exclamation, if it were true, but exclamations are not alwaies victorious. When we teach it shall be well unto the children of God, and there is no peace unto the wicked: and set your hearts on things above, and not on things on earth; is this to cry peace, when there is no peace, or to call good evil? or is it not rather to put darkenesse for light, when spirituall promises are restrained to a temporal prosperity of a carnal people? and when God teacheth faith by sense, that because we cannot understand heavenly things til he insinuate them into our affections by pleasing and knowne things, should we thinke that God hath no bigger sense in these promises? All the earth belougeth unto

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Christ,

Christ, and in the midst of Scythia some have liv'd happily, even more happily then many have done in Judea. The promises then are not still to Judea but belong unto all them who are mentioned Joh. 11. 51. he prophesied, that Jesus should die for that Nation, and not for that Nation onely, but that also he should gather together in one the children of God that were scattered abroad, that is, through the world, as the same Apostle expones himselfe, 1 Joh. 2. 2. But it may be, that this exclamation was made against the conjecture of Cornelius & Lapide; then he should distinguish the persons.

Reply.

Having spent your store and your stomach so vainly, that any one may perceive your wilfull mistake, you are forc't in the close, to shift it off with this pitifull excuse: [*but it may be that this exclamation was made against the conjecture of Cornelius & Lapide; then he should distinguish the persons.*] How? it may be? and he should distinguish the persons? Surely there is no other Commentatour spoken of; and almost a whole page is spent to shew, that he is out in his exposition of the Prophecies of Zech. which I have rehearst, and so contrary to the true meaning of the Prophecie, which I have alledg'd out of Zeph. that he interprets, the pouring out of Gods fierce anger on the Nations: of his great mercy in sending the Gospel to be preach't unto them: upon which groundlesse exposition, I have inferr'd the words you are so much offended with. And it may be you had more reason to be so, then you will be knowne of, however (in stead of confirming that exposition, which perhaps you may too much favour) you take occasion to tell us how conscionably you dispence the word of God. And may we believe you? what made you then so scornfully to call that remnant of the *Jewes*, whose temporall prosperisy the Prophets have so frequently foretold, [*a carnall people?*] when as God himselfe saith of them: I will bring it health and cure, and I will cure them, and I will reveale unto them abundance of peace and truth: and againe, I will put my feare into their hearts, that they shall not depart from me: and the remnant of *Israel* shall not doe iniquity, nor speake lies, &c. Yea, the regeneration of their persons, is almost as often foretold, as the restauration of their Land, their deliverance from captivity, or their Lord-ship over other Nations. And when you call them [*carnall*] whom
God

God so oft calls spirituall, yea, spirituall in a farre greater measure then we *Gentiles* are, *doe you not put euill for good, darknesse for light, and bitter for sweet?* And to what purpose doe you tell us [*that some haue liu'd more happily in the midst of Scythia, then many haue done in Iudea?*] Doth this prove that these Prophecies shall not be historically fulfill'd? or that when they are fulfill'd, the *Jewes* shall not liue so happily in *Iudea*, as the Nations shall in other Countries? And it is to as much purpose, that you tell us out of the 11. ch. of *Iohn* at the 31. ver. that *Caiaphas* prophesied, that Christ should die for the *Jewes*, and not for them onely, but that he should gather together in one the children of God, that were scattered abroad through the world, for doth any one deny this? or doth this prove, that the Prophecies touching the *Jewes*, are not to be understood of the *Jewes*? doubtlesse it doth rather prove, that they can be no otherwise understood, seeing the *Jewes* cannot be made partakers of the benefits of Christs death, till they be call'd out of the darknesse of unbelieve (in which they haue liu'd so many hundred yeares) into the light of the glorious Gospel of Christ, by the effectuall working of Gods Spirit in them, as the Prophets haue said.

Israel's Redemption.

But enough of the perplexity which shall happen to other Nations when the *Jewes* returne. Now againe of their returne, and of the prosperity which shall then happen to themselves. And it shall come to passe in that day (saith *Isa.* chap. 11. ver. 11. &c.) that the Lord shall set his hand againe the second time, to recover the remnant of his people, which shall be left, from *Assyria*, and from *Egypt*, and from *Paphros*, and from *Cush*, and from *Elam*, and from *Shinar*, and from *Hamath*, and from the Islands of the Sea: and he shall set up an Ensigne for the Nations, and shall assemble the out-casts of *Israel*, and gather together the dispersed of *Judah* from the *soures* *Isa.* 49. ver. 12. 35. ch. 39. uer. 18, 19. chap. 62. ver. 10, 11, 12. Ezek. 30. ver. 32, 33, 34. Mic. 7. ver. 15. &c.

was to Israel, in the day that he came up out of the land of Egypt. You see here that the Prophet speaks plainly of a miraculous recovery of Gods people: of the recovery, I say, of *Judah*, not from *Babylon*, but from the foure ^h corners of the Earth: and together with *Ephraim*, with the ten Tribes from *Assyria*, which as ⁱ yet never came back, and therefore this is not yet fulfilled.

Jer. 16. ver.

4, 15.

chap. 23. ver.

8.

Joh. 7. ver.

5.

Mr Petrie's Answer.

1. There is no mention of returning here, but of recovering of the remnant of his people. 2. Who be these his people? Look the tenth verse, In that day there shall be a roote of *Jesse*, which shall stand for an Ensigne of the people: to it shall the *Gentiles* seeke, and his rest shall be glorious: And behold how the Apostles expones these words, Rom. 15. 12. *Esaias* saith, there shall be a root of *Jesse*, and he that shall rise to reigne over the *Gentiles*, in him shall the *Gentiles* trust. Now whereas the Apostle expones his people to be the *Gentiles*, may they not be ashamed, who will understand onely the *Jewes*? so that there is meant the recovery of Gods people, or the *Gentiles* from *Assyria*, *Egypt*, or wheresoever they be.

Reply.

1. There is mention of recovering the remnant of his people from *Assyria*, *Egypt*, *Paphros*, *Cush*, *Elam*, *Sbinar*, *Hamath*, and the Islands of the Sea, and of smiting the River, that men may goe over dryshod, and of a high-way, for the remnant of his people that shall be left, from *Assyria*, like as it was to Israel in the day that he came up out of the Land of *Egypt*. And how much doth this recovering differ from a returning?

2. Who the people be that are meant in this Prophecie, the words *Israel*, *Judah*, and *Ephraim* doe shew, and not the tenth verse where the *Gentiles* are mention'd. For why should those things which concerne the *Jewes* here, be understood of the *Gentiles*, which are onely mentioned by the by as it were; rather then that which is said of the *Gentiles*, be understood of the *Jewes*, of whom so much is spoken in this Chapter? And where have you learned to take *Judah*, and *Ephraim*, or *Israel* for the *Gentiles*? Surely the Apostle expounds not the *Jewes* by the *Gentiles*, nor the *Gentiles* by the *Jewes*, but rehearseth the 10. ver. of this chapter, to shew that Christ was to bring salvation to the *Gentiles*, as well

well as unto the *Jewes* (and this Prophecie of the *Gentiles* being mixt with that which concerne the Redemption of the *Jewes*, is more likely to be meant of the coming in of the fulnesse of the *Gentiles* at Christs next appearing, then of the comming in of the substituted part of the *Gentiles*, in the time of the *Jewes* blindness.) And therefore seeing God hath made mention of the *Gentiles* by name, in those Prophecies which concerne them; and of the *Jewes* by name in those which concerne them: it behoves us to give to the *Jew*, the Prophecies that beare the Image and superscription of the *Jewes*: and to the *Gentile* those which beare the Image and superscription of the *Gentiles*: and not so needlessly, so irrationally, and so unjustly to give unto the *Gentiles*, all that belongs unto the *Jewes*. Whereas then the Apostle quotes this Prophecie out of *Isaiah*, onely as a testimony to prove, that Christ came as well for the good of the *Gentiles* as the *Jewes*: if you had any regard of what you say, you would never have cal'd it an exposition: nor have publish't it to the world as a rule to interpret the Prophecies, which concerne the *Jewes*, of the *Gentiles*. The objections which you have alledg'd against your selfe out of the foresaid Prophecie, are these.

The first objection.

It is said, He shall assemble the out-casts of Israel, and the dispersed of Judah.

M^r Petrie's Answer.

The Gospel (which is Christs Standard) hath been preached unto them, JAM. 1. 1. and so their assembling is into the bosome of the Church.

Reply.

And so you separate these words from the rest of the Prophecies, and apply them to the calling of the *Jewes* at the first preaching of the Gospel, of purpose to delude the Reader; for the Prophecies speakes of their returne into their owne Countrey, and not at all of the preaching of the Gospel unto them in other Countries, as any one may perceive. And yet although the Gospel was in the first dayes thereof preach't to the *Jewes* scattered abroad, what effect had it amongst them? surely *St. Paul* *Act. 13. ver. 45, 46.* and in the *1 Thess. 2. ver. 14, 15, 16.* doth testifie, that
such

such was their malice against the Apostles for preaching of it, that they laboured all they could, to raise up enemies against them, thereby to hinder the growth of the Gospel, not only amongst their owne Nation, but amongst the *Gentiles* also: so that even in this sense, *Israel* and *Judah*, the twelve Tribes are not yet assembled. And it is observable how palpably you here contradict your former words, for here you expound *Israel* and *Judah* properly of the *Jewes* onely, as your quoting of the first chap. and first ver. of the Epistle of St. *James* doth shew, and yet in the second part of your Answer you tell us, that both the Prophet and St. *Paul* doe expound [*his people*] to be the *Gentiles*.

The second objection.

It is said, *the error of Ephraim shall depart, and the adversaries of Judah shall be cut off, &c.*

Mr. Petrie's Answer.

1. The meaning is, whereas there had been contentions twixt the Tribes one against another, and both against the *Gentiles*, and *Gentiles* against them both: under Christ shall be an end of that malice.

2. In the citation of this Prophecie the 14. ver. is omitted, because they cannot see, how it can be verified of the peaceable Kingdom, which they imagine: but seeing the words preceding and the words following containe one and the same Prophecy, and these words in the middle part cannot be expounded of that Monarchy, it is evident, that no part of this Prophecie can be understood of that Monarchy, but the meaning is plaine, if they be expounded of the Christian Church, thus, The Apostles flee, that is, quickly preach unto other Nations, and brought them in a short space unto the obedience of Christ: not going in troopes from Province to Province, but at the same time they went one by one into severall Nations.

3. This ver. being omitted, the 15. ver. is quoted, and out of it they doe imagine, that a way shall be made for the *Jewes* through the Sea, and all floods shall be dried up before them. But if these words shall be expounded properly, what kind of Miracle shall that be? shall the *Jewes* who are scattered into all the corners of the Earth, have a dry passage through every river? and the Egyptian, or Red-sea be destroy'd? Or is it not rather in a spirituall sense, that the Lord will remove all impediments, which may hinder the course of the Gospel: and he hath opened a way into that Kingdom of Heaven, from which we were exiled in

Adam,

Adam, and spirituall Pharaoh is drowned, or destroyed in the Red-sea or bloody death of Christ; and by a mighty wind of preaching, the Lord hath made his power knowne every where, even as sensibly, as when he brought Israel out of Egypt.

Reply.

1. In this first part of your answer, you say; [*that whereas there had been contentions twixt the Tribes one against another, and both against the Gentiles, and the Gentiles against them both, under Christ shall be an end of that malice.*] All which is very true, and here the Reader may see you at once confesse, all that we affirme: for you take Ephraim and Judah properly, and affirme, that they are againe to be united under Christ; and not onely one with another, but with the Gentiles too, all malice being laid aside. And is not this to say with us, that it is not yet fulfill'd? for can you prove that the twelve Tribes are already converted, and united? or that all malice is at an end twixt Jewes and Gentiles? certainly you cannot, and what need we then any further witness? for (*habemus consistentem rem*) your owne mouth hath condemned you, and quitted us.

2. This part of your answer hath no relation to the objection, but is a quarrell against us for omitting the 14. ver. in the citation of this Prophecie, which we did you say [*because we saw that it could not be verified of the peaceable Kingdome which we imagine.*] But this Kingdome is plainly held out unto all in the word of God, and is not the fruit of our imagination, which is nothing worth but as it is enlightened from hence. And though the 14. ver. will not consist with the peace of this Kingdome, yet it will very well consist with the returne of the Jewes before this Kingdome, who in their passage to their Land may have many particular victories over their Enemies, as well in this returne, as in that out of Egypt onely; and this is all that the 14. ver. doth shew, with which the verses preceding and following speaking onely of their returne (and alledgd to shew their returne) doe better agree then with the Apostles preaching of the Gospel to severall Nations, whereof there is not a word spoken in this verse, nor in any other that I have alledgd: and seeing you have interpreted Judah and Ephraim in the 13. ver. of the Jewes in opposition to the Gentiles, how could you expound the 14. verse where the same persons are meant.

meant of the Apostles? or understand by their spoiling them of the East, the preaching of the Gospel?

3. That the tongue of the Egyptian sea shall be utterly destroyed, and the river give a passage to the *Jewes* (as *Jordan* did in time past) is the expresse word of God in this chapter, and is the hand of the Lord shortned, thinke you, that he cannot doe such Miracles now, as he did heretofore? or is his mind changed, that he will not doe what he hath said? or hath he forgotten what he spake by the Prophets so long agoe? I know you dare not affirme ought of this, and yet surely some such impious thought doth seeme to be the best ground that you have, for the strange metamorphosis that you make of this Prophecie, by your mysticall application of it: For [*what kind of Miracle say you, shall that be? shall the Jewes who are scattered into all corners of the Earth, have a dry passage through every river? and the Egyptian or Red-sea be dried up?*] But you forget your selfe, for the text saith [*River*] not [*Rivers*] and the [*the River*] is in the Scripture by way of excellency put for *Euphrates*, and yet admit it were in the Text, as you say; it were but the reiteration of the same Miracle, and cannot God as well make all rivers yield them a drie passage as any one river? hath he power to doe it once, and hath he not power to doe it againe? yea as oft as he pleaseth? or can he not doe greater Miracles then any here foretold? or then any that he hath hitherto done? Why then should your Faith straine thus at a gnat, at the drying up of a river, or the destroying of the tongue of the Egyptian Sea; when as it can so easily swallow a Camel, in destroying the plaine history of Gods word, by incredible allegories, and incongruous interpretations?

Israel's Redemption.

21.

Such another Prophecie is that of *Ezek.* in his 37. chap. at the 19. ver. *Thus saith the Lord God, I will take the stick of Joseph, which is in the hand of Ephraim, and the Tribes of Israel his fellowes, and will put them with him, even with the stick of Judah, and make them one stick in my hand, and at the 21. ver. Behold, I will take the children of Israel from among the Heathen whither they be gone, and will gather them on every side, and will bring them into their owne Land: and I will make them one Nation in the Land upon the Mountaines of Israel, and one King shall be King to them all; and they shall*

shall be no more two Nations, neither shall they be divided into two Kingdomes any more at all, neither shall they defile themselves any more with their Idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: for they shall be my people, and I will be their God. And, in Hosea, 1. ver. 10. The number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered, and it shall come to passe that in the place where it was said unto them, Ye are not my people, there it shall be said, Ye^k are the Sons of the living God. Then shall the children of Judah, and the children of Israel be gathered together, and appoint themselves one Head, and they shall come up out of the land, for great shall be the Day of Jeareel. In both which Prophecies the Lord hath promised, that the Jews shall againe live under one King onely (as they had done before the division of the Tribes) and that in their owne land too, which hath not been yet performed, and therefore the time of these Prophecies is yet to come.

1st 24. v.
6, 7. c. 31.
ver. 37. 38.
Zech. 13.
ver. 9.

M^r Petrie's Answer.

1. The like Prophecy is likewise expounded: but for further clearing of these I add. That of Ezek. 37. is expounded by Christ Joh. 10. 14. 16. I am the good Shepherd and know my sheepe — and other sheepe I have which are not of this fold: them also I must bring, and they shall heare my voice, and there shall be one fold and one Shepherd. Where you see that Christ is the Shepherd (and by consequence the King too, unlesse they will understand the 24. ver. of Ezek. 37. of two different persons) and the people over whom he reigneth are his sheepe, not onely of the Jews, but of another fold, whom Christ bringeth into the same fold, that is, into the same Church. 2. The same words speaking of Christ and calling him David and King and Shepherd, shew that they must be spiritually understood. 3. The 25. ver. may be more easily understood in the spiritual then earthly sense, to wit, the land that I have given unto Jacob, and they shall dwel therein for ever, and my servant shall be their Prince for ever: for that land was not given unto Jacob, neither doe the Millenaries say, that the Jews shall dwel for ever in Jerusalem, but for a 1000 yeares, and then Christ's Kingdom shall cease. But expone that one word [land] typically for the thing typified thereby, and all the other words goe currently, even to the end of the chap. as we see the Apostle expound the 27. ver. of the Corinthians as a part of these people.

people. 2 Cor. 6. 16. Now seeing certainly Christ is the King and Shepherd, and the people are the Jewes and Gentiles, who were strangely divided, but now are one Church by faith in Christ, therefore the people of Israel and Ephraim (who after the division were always idolatrous) may well be expounded typically for the Gentiles, and so the union is easily understood, which otherwise very hardly or scarcely can be conceived, seeing now through many ages Ephraimites are not knowne in any part of the earth. As for that text of Hosea, it is expounded of the Gentiles Rom. 9. 25. 26. and therefore the Prophet changeth the word Israel into Jezreel, that is, the seed of God; signifying that the time wherein the Lord shall gather his seed or the faithfull in all Nations from the bondage of the Devil, shall be very great and wonderful to all the world.

Reply.

1. Surely your further clearing is no other then a further clouding, as the very reading of this prophecy, and that which our Saviour hath said, *Job. 10. ver. 14* and *16.* is of it selfe sufficient to discover. For Ezek. speaks of uniting the Jewes together under one King in their owne land, and our Saviour speaks of uniting the Jewes and Gentiles into one Church, after a certaine number of elect Gentiles should be cald. *Other sheepe, saith he, I have which are not of this fold,* (that is, other elect servants which are not of this Nation) *them also I must bring, and there shall be one fold and one Shepherd.* Where it is to be noted by the words [*them also I must bring*] that he speaks onely of such elect Gentiles as were to be cald before the Jewes and Gentiles should make one sheeppfold, and not after they were one sheeppfold. For when they are all brought, then it is, that there shall be one sheeppfold, and not while they are bringing. No, the words of our Saviour *Mat. 21. at the 43. ver.* will not admit of such a meaning, for *The Kingdom of God, saith he, shall be taken from you, and given to a Nation bringing forth the fruit thereof.* Whereby it is evident, that the [*Other sheepe*] he speaks of in the 10 chap. of St. John, should be brought to the faith, when the Nation of the Iewes should be deprived of the meanes of salvation: and consequently when it could not possibly be one Church. And therefore in saying that the Iewes and Gentiles are at this time one sheeppfold, you contradict our Saviour, and affirme that the Iewes are now saved without the ordinary meanes of salvation: For this they have not, but shall have it when the time comes, in which the Jewes and Gentiles shall

shall be one sheeple. And then also the *Jews* shall be one Kingdom againe in their owne land, and Christ shall reigne over both *Jews* and *Gentiles* together. And thus our Saviour's words doe neither expound *Ezek.* prophecy, nor shew that the *Jews* and *Gentiles* are now one sheeple. But rather point out the time when *Ezek.* prophecy shal be fulfilled, to wit, when the *Jews* and *Gentiles* shal be one fold under one Shepheard. So much have you mist your aime in alledging these propheticall words of Christ.

2. The words, *David*, King and Shepheard, will no more prove that the temporal prophecies (or temporal part of the prophecies) in which they are used, are to be spiritually and figuratively understood, then Gods words to *David*, *Thou shalt feed my people Israel* 2 *Sam.* 5. ver. 2. will prove, that *David's* Kingdom was not a temporal Kingdom; nor he a temporal King. Or then *David's* owne words of his people, *But these sheepe what have they done?* will prove that the whole Kingdom of the *Jews* were all faithfull persons.

3. Being conscious, that all which you have said before, to make men take these prophecies in a mysticall sense will nought availle you, if the word [land] in the prophecies should be properly understood, of the land of *Canaan*, you now endeavor to perswade them to take this figuratively also, and your first reason to induce them to it, is (like to that by which *Jereboam* dissuaded the *Israelites* from going up to *Jerusalem*,) *because [it may be more easily understood, you say, in the spiritual then an earthly sense]* But what is that spiritual sense which may so easily be understood, and yet was so hard to be described, that you could not tell us what it was. But sure I am, that God hath told us by the Prophet what land he minds to joine the Tribes together in; *even in their owne land*, ver. 21. *in the land upon the mountains of Israel*, ver. 22. *in the land that he gave unto Jacob his servant*, ver. 25. which circumstances doe infallibly manifest, that it can be meant of no other land or place but *Judea*. And therefore the second reason you bring to shew, that it is best to take the word [land] spiritually, is both false and impious. For [*that land, you say, was not given to Jacob.*] No? did not God say to *Jacob* in a dreame; *The land whereon thou liest to thee will I give it, and to thy seed &c.* *Gen.* 28. 13. and hath he not said here in this prophecy, *the land that I gave unto Jacob my servant?* no marvel thn that you can so lightly reject all the plaine texts of Scripture that

speake for us; when as you dare thus affront God himselfe, and tell him to his face, that he did not doe that which he saith he did doe. Neither will the words [*for ever*] in the text any whit excuse you, seeing the Lord saith plainly, that he gave [*That land to Jacob,*] of which he saith, *that they and their children, and their childrens children should dwell in it for ever.* And yet the very next words [*wherein your Fathers have dwelt*] doe put it out of doubt, that it is meant of *Judea*, and consequently, *the dwelling of their childrens children in it for ever*, is to be understood of their dwelling in it successively: and the word [*for ever*] is to be taken finitely, for a long time; to wit, as long as men shall succeed each other on the Earth (as it is in many other places of Scripture) and not infinitely, for time without end. And whereas you say, that St. Paul in the 1 *Cor.* 6. 16. expounds the 27. verse of this Prophecie, of the *Corinthians* [*as a part of the People the Prophet here speaketh of*] it is not so, for as the words which St. Paul makes use of, are rather taken out of the 26. of *Leviticus*, at the 13. ver. where they are more fully delivered, then out of this Prophecie: so they are not alledg'd by the Apostle to make the *Corinthians* thinke, that they were part of the people spoken of in those places, where any of the words, that the Apostle quotes, are us'd, (which is evidently false) but to shew that the Faithfull (whether *Jewes* or *Gentiles*) had all the same spiritual fellowship with God, & therefore should have the like care not to defile their bodies, which are the Temples of God, with the unfruitfull works of darknesse, of which he gives a particular instance to the *Corinthians*, touching the consorting with unbelievers and Infidels, in their Feasts and rites celebrated in honour of their Idols, and that these words were onely thus applyed in the Epistle to the *Cor.* the very next verse in *Exek.* 44th declare, wherein the *Israelites* are oppos'd to all other Nations; so farre were other Nations from being included in the Prophecie as a part of them. And therefore this prooffe is too weak also to support your conclusion [*that the Jewes and Gentiles, who were strangely divided, are now one Church by Faith in Christ*] yea doubtlesse they were never divided with greater hatred one against the other, then they have been since the preaching of the Gospel, and our Saviour hath told us, that the meanes of salvation was to be taken from the *Jewes*, that a part of the *Gentiles*, (even the

the *Gentiles* that have been a long time the Church of God) might be saved by it; before it should be given to them againe, and St. Paul in the 1 *Thess.* 2. ver. 16. saith also, *that wrath is come upon them to the uttermost*: And can yet all the spirituall and temporall Prophecies which concerne them, be at the same time (the time of their unbelieve, and of Gods wrath against them) fulfilled in them? these are grosse contradictions, and 'tis not the conversion of a few *Jewes* in many ages, or of all that have hitherto been cal'd by the Gospel, that will solve the doubt, for the Prophets speake of a Nationall conversion and deliverance. And besides you your selfe doe tell us [*that through many ages Ephraimites are not knowne in any part of the Earth*] and how then can they help make one Church with the *Gentiles* (as you say) if there are now no such people on the earth? can there be a union betwixt something and nothing? But this flim was brought in as a reason wherefore the people of Israel and Ephraim should be expounded typically for the *Gentiles*. And if there were no *Jewes* left; yet why should these Prophecies be the rather expounded of the *Gentiles* for that? were it not better to say, that they were conditionall Prophecies, and should have been fulfilled if the *Jewes* had been obedient to Gods word, then without any necessity to make them types of the *Gentiles* salvation? And yet we doe not grant, that there are no *Ephraimites* now, although none are cal'd so; for none of the *Jewes* are now cal'd after the names of their particular Tribes, at least by the *Gentiles*; and why should that Tribe rather than the rest? or why should this prove that Tribe to be consum'd, rather than the rest? doubtlesse it's sufficient to prove them remaining, if the twelve Tribes are remaining; and they were remaining in the Apostles dayes, as St. James, c. 1. v. 1. & St. Paul, *Act.* 26. v. 7. doe witness, and St. Job. *Rev.* 7. reckons them up as remaining neere the time of Anti-christs confusion, & as then cal'd to the Faith, as some Interpreters understand that vision, where though Ephraim be not mentioned, yet Joseph is, which is all one, and Mr. Mede saith that he is cal'd by this name as unworthy to be called by his own name, in that catalogue of Converts, because he had been a ring-leader to Idolatry: and perhaps also now the Tribes should againe become one Kingdome, his name was conceald, for that he had formerly been the occasion of the dividing of the Tribes into two Kingdomes,

Kingdomes, and how could you tell us here, *that through many ages Ephraimites are not knowne in any part of the earth*, when as you say but a little before, page 18. *that all malice betwixt the Tribes, and betwixt them and the Gentiles should be at an end under Christ?* For if this be readie fulfill'd (as you teach) what should consume the Ephraimites after all malice betwixt them and all others was departed? and if it be not yet fulfill'd (as indeed it is not) you must either recall what you before affirme should be done under Christ, or else confesse, that the Ephraimites must needs remaine to the accomplishment of it. Now as for the Prophecie of *Hosea*, it is to be understood of the *Jewes*, as well as this of *Ezekiel*, and the word *Jezreel*, which signifies the seed of God, will help you nothing. For shall we think that God will make his power known after a wonderfull manner in the redeeming of an unbelieving Nation? nay, but because the *Jewes* shall then be even the whole Church on earth: because I say, they shall be believers when almost all others are fallen into unbelieve; therefore great shall be the day of *Jezreel*, of the deliverance of this seed of God.

Israel's Redemption.

.22

For though this of *Hosea* be understood by some Expositours of the vocation of the *Gentiles*, that is, of the Christian Church in these our dayes; yet doubtesse, they are much mistaken in this exposition, for seeing this and the former Prophecie concerne one and the same thing, to wit, the uniting of all the Tribes under one King, therefore they must needs receive their accomplishment at one and the same time: and so this must be refer'd to the *Jewes*, as well as the other.

Mr. Petrie's Answer.

This is a quarrell against the Apostle: and now let all the world judge, whether he or the Millenaries being contrary shall be followed, especially seeing now we have found, that our Saviour expounding the former Prophecie of Ezekiel, and the Apostle expounding this like Prophecie of Hosea, doe accord harmoniously.

Reply.

That we neither quarrell with the Apostle, nor with any man else, may be seene by our words; for of the Apostle we speake not, and the worst that we say of others, is, that they are mistaken: and whether this be so worthy to be call'd a quarrell, as your calling

ling it a quarrell against the Apostle, is to be cal'd an egregious untruth, [*let all the world judge,*] and let it judge it too, whether our Saviours words in the 10. chap. of St. *John*, doe expound the former Prophecie of *Ezekiel*, of which he speaks not a word. And though the Apostle alledgeth some of the words of this Prophecie, yet it is not to shew that the Prophecie is to be understood of the *Gentiles*, but to shew that God did reject some and choose others of the *Israelites*, as he pleased.

Israel's Redemption.

And besides, how can that belong to the *Gentiles*, which was prophesied onely of the *Jews*, as is declar'd by the Prophets wife of whoredomes, and children of whoredomes, which he tooke of purpose to upbraid the Idol-worship, and spirituall whoredomes of the *Israelites*, ver. 2? and therefore when she conceived, and bare him the second sonne, *Call his name*, said God, *Loammi*: for ye are not my people, and I will not be your God; the *Israelites* then they were, to whom this Prophet was sent, and of whom it was said, *Ye are not my people*.

Mr. Petrie's Answer.

It was not prophesied of the Jews onely: for it is plaine, that Hosea speaks of the Israelites, as well as of the Jews: and generally the Apostle speaks Rom. 10. 12. there is no difference between the Jew and the Greeke: for the same Lord over all is rich unto all that call upon him. So that albeit the Prophet was sent personally unto the Israelites, yet his words were no lesse true and meand of the Gentiles, who then were not the people of God, but notwithstanding Christ are the people of God: for whosoever shall call upon the Name of God shall be saved.

Reply.

I have here cal'd the ten Tribes *Jews* in opposition to the *Gentiles*, and you say that [*this was not prophesied of the Jews onely, for it is plaine that Hosea speaks of the Israelites, as well as of the Jews*] A wild exception, for are not these *Israelites*, *Jews*? certainly *Israelites* and *Jews*, are the proper names of that Nation. And though after the division of the Tribes, *Israel* and *Judah* were often used to distinguish the two Tribes from the ten, and the ten from the two; yet the word [*Jews*] was never thus us'd. For by this Name all the Tribes are cal'd in the History of *Hester*, and in many other places, and in that instance that you bring out of the *Rom. chap. 10. ver. 12.*

the word [*Jew*] is taken indifferently for any *Jew*. And wherefore is it that you urge these words of the Apostle? doe you think that it proves the name [*Jew*] to be indifferently taken for a *Jew* or a *Gentile*? surely these words shew, that the believing *Gentile* is as acceptable to the Lord as the believing *Jew*: and that there is nothing in the *Jew* which can move God to bestow grace on him, rather then on the *Gentile*, as the following words confirme: but they shew not that God takes a faithfull *Jew* for a faithfull *Greece*, nor a faithfull *Greece* for a faithfull *Jew*. And therefore you cannot conclude from hence [that albeit the prophet was sent personally unto the *Israelites*, yet his words were no lesse true and meained of the *Gentiles*], for though through Christ all believers are the people of God, yet through Christ a believer of one Nation, is not made a believer of another Nation: & though every one that (confidently) *scales upon the name of the Lord shall be saved*; yet every one that calls on the name of the Lord shall not thereby become a *Jew*. And how can you take *Israelites* for *Gentiles*, who are of different Nations from them; and yet will not take *Israelites* for *Jews*, which is a Name belonging equally to all the Tribes? But you herein condemne St *Paul*, who sometimes calls himselfe a *Jew*, and sometimes an *Israelite*; and could he be both, if these Names doe not equally belong to the same Nation?

24.

Israel's Redemption.

And the place where they were told so was their owne land, and therefore in that place it shall againe be said unto them, *Ye are the sonnes of the living God*, ver. 10. And this *Piscator* grants to be the meaning of it here in the Prophet: but withall he holds, that it is applied in the 9. of the *Rom.* to the conversion of the *Gentiles*, because the *Israelites* being thus rejected of God, were become like unto the *Gentiles*, who until the preaching of the Gospel were not his people: but notwithstanding this reason, me thinkes it is very unlikely, that the Apostle should borrow a prophecy from the *Jews*, to prove Gods mercy towards the *Gentiles*, which is in sundry places of the Scripture, so properly and distinctly foreshawne, as you may see by the authorities which are urged to this purpose in the 10. and m 15. chap. of the same Epistle.

M^r Petrie's Answer.

1. Where it is said ver. 10. in that place, *ye are spreade on the margine*, instead

l v. 19. 20
m v. 9. 10,
11. 12.

in stead of that it was said &c. and therefore that word proves nothing.

2. It is no lesse true, that the Gentiles are the people of God even in the same Lands where they did not serve God: 3. This is no applying by way of similitude, but accomodating (as Piscator speaks) to another particular, that of the Israelites by Idolatrie became like unto the Gentiles, so the Gentiles receiving the Gospel are Jews or the people of God. And this exposition is not onely likely, but very certaine, seeing the Apostle expounds these prophecies of Gods mercy towards the Gentiles, as you may see by the authorities, which are urged to this purpose in the 10. and 15. chap. of the Epistle to the Rom. and elsewhere.

Reply.

1. Arias Montanus renders the original (*Et erit in loco quo*) without any such marginall note at all. And the Septuagint reads it (*καὶ ἔσται ἐν τῷ τόπῳ, ὅ*) and it shall come to passe, that in the place where, &c. And this expression agrees best with the scope of the Prophecie, which foretells their returne againe to their owne Land; in which it had been said unto them, *ye are not my people*, yea, the Apostle too alledgeth these words, agreeable to the translation in the text: and in the latter part of the sentence relates to them with an (*οὗτοι καὶ κλησονται*) *illie vocabuntur*, there they shall be call'd, &c. And therefore this proves so much, that of force you must grant the accomplishment of the Prophecie in its proper sense.

2. And what though (the Gentiles are the people of God even in the same Lands where they did not serve God?) shall not therefore the Jewes be call'd againe, the people of God, in the same Land where once they forsooke God? or shall this Prophecie be therefore understood of them, to whom the Prophet was not sent to say, as he did to the Israelites, *Ye are not my people*?

3. I thinke not that the Apostle did apply this Prophecie by way of similitude to the Gentiles, and much lesse that he did accomodate it to them, as to those of whom it was meant by the Holy Ghost. For the Holy Ghost fore-shewes not the calling of the Gentiles under the name of the Israelites, but in their own name. And surely if it cannot be prov'd, that the Apostle expounds these Prophecies of Gods mercy towards the Gentiles, till the Authorities alledg'd in the 10. and 15. chap. of this Epistle to the Rom. doe shew it, it will never be prov'd: for those Prophecies

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speake

speake onely of the *Gentiles*; and how then doe they expound in any degree the Prophecies of the *Jewes* in *Ezek. Hosea*, or any other Prophet?

Israel's Redemption.

And therefore I should rather take it to be brought in by *St. Paul*; as a testimony establishing the freeness of Gods election, which is the Doctrine he there maintaines, and doth in these words (as he did before in the example of *Jacob* and *Esau*) give an instance of it touching the *Israelites*, whom God had for a long time rejected, and would yet again receive; and that because (as the Potter hath power over the clay to make of the same lump, one vessel to honour, and another to dishonour, so) *He hath mercy on whom he will and whom he will he hardeneth.*

Mr. Petrie's Answer.

1. This subterfuge will not serve, for he saith in the preceding page, that the Prophecie *Hosea 1.* is meant of the *Jewes*; and if that be true (which I have proved to be false) it is not meant of the *Israelites*.
2. The Apostle verse 24. is speaking expressly of the Faithfull, not of the *Jewes* onely, but also of the *Gentiles*, and his words be such that testimony of *Hosea*.
3. Of the *Gentiles* doth he expound the same testimonies in other texts, where he is not speaking of election, nor of the freeness thereof, as 2. Cor. 6. 16.

Reply.

1. In the preceding page I have said, that the Prophecie *Hos. 1.* is meant onely of the *Jewes*, [and if that be true, say you, it is not meant of the *Israelites*.] O rare criticisme! O profound subletie! *Jewes* are not *Israelites*, and *Israelites* are not *Jewes*. But surely if it be meant of the one it must needs be meant of the other: for they are both the names of the same people, and the Apostle calls them by both in the 9. chap. of the *Rom.* ver. 4. and 24. Yea, they are indifferently used one for the other in the last part of your former Answer, for [as the *Israelites* by Idolatry became like unto the *Gentiles*; so, say you, the *Gentiles* receiving the Gospel are *Jewes*.] So readie are you to censure that for an error in another, which you allow for a truth, when spoken by your selfe.

2. 'Tis true that the Apostle speakes expressly of the *Jewes* and *Gentiles*, in the 24. verse, but it is not true (that his words be such that testimony

testimony of Hosea,) for the 24. ver. hath relation only to the preceding verse, and not to that which followeth, so that it is as if the Apostle had said, *And that he might in the known inheritance of his glory on the vessels of mercy, even on us (as on a part of them) which he had afore prepared unto glory, and hath now called, not of the Jews only, but also of the Gentiles.* For the 19, 20, 21, 22, 23, and 24. verses are brought in by way of digression, to satisfy such as might from the discourse of the freeness of Gods election, be readie to dispute against his Justice: and at the 25. v. he returns againe to confirme this Doctrine, partly by other Scriptures in Hosea, and *Isaiah*, which shew Gods eternall purpose, in passing by some, and receiving others of the *Israelites*: and partly, by Gods receiving the *Gentiles* even in the time of his passing by the *Israelites*, as the 30, 31, 32, and 33. verses doe manifest.

3. You said before, that the words alledged in the 2 Cor. 6. chap. at the 16. ver. *I will dwell in them, and I will be their God, and they shall be my people,* were taken out of Ezek. chap. 37. ver. 27. and are they now taken out of Hosea too? but what is it that you will not say, to make a shew of answering, and to puzzle the unlearned Reader? for the Apostle neither mentions Ezek. nor Hos. and its most likely that he tooke these words out of the 26. chap. of *Levit.* at the 13. ver. (as I have said) and he makes no other use of them, but to shew that the fathfull *Corinthians* were become Gods people, and therefore should no longer yoke themselves with the servants of *Belial*, either in the observance of their Idolatrous Feasts and pastimes, or in any extraordinary familiarity.

Israel's Redemption.

And this the 14. verse seems to confirme, where it is said, *Isaiah also crieth concerning Israel:* For what makes the copulative *also* here, if the Apostle understood not the former Prophecie of *Israel*, as well as this? And yet in what sense soever you please to take it here, I hope, it is already sufficiently declared, that it concerns the *Israelites* only in the Prophet, which is as much as the subject of my discourse requires.

Mr. Petrie's Answer.

The copulative joyneth the testimonies, and sheweth that they must both be understood of these people, ver. 24. that is yet more cleared by

the 30. ver. what shall we say then? that the Gentiles who followed not after righteousness have attained to righteousness, but Israel who followed after the Law of righteousness hath not attained. There it is manifest, that be speaks of the Gentiles attaining to righteousness, and of Israel not attaining it: and nevertheless the opposition is not simply of the two people, but of their seeking righteousness two contrary ways, to wit, by Faith, and by works of the Law. And now ye see it sufficiently declar'd, that these Prophecies doe not belong unto the Jewes or Israelites onely.

Reply.

The copulative knitte the testimonies, and shewes that the testimonies of *Hosea* must be understood of the Israelites, as well as the testimonies of *Isaiah*; and if these are not properly to be understood, why saith the Apostle, *Isaiah* also cryeth concerning Israel, and not rather concerning the Gentiles, or the Nations? And this is fully cleared by the 30. and 31. verses, where the Gentiles and Israel are plainly oppos'd; and that that passage is infer'd upon the former Prophecies of *Hosea* and *Isaiah*, these words in the 30. verse immediately following them; *What shall we say then?* doe clearly shew, and therefore those Prophecies must needs be understood of the Jewes onely. And if this be not enough, consider also what the Apostle saith in the 3. and 4. verses of the same chapter, *I could wish* saith he, *that myselfe were accursed from Christ for my Brethren, my kinsmen according to the flesh, who are Israelites*, where as he shewes his great heavings for them, because they were cast off; so in the following dispute about the freeness of Gods election, he alledgeth those Scriptures which doe foreshew their passing by, and receiving againe; and therefore if we know who those Israelites are, that are *S. Paul's* brethren according to the flesh, we need not doubt what Israelites *Hosea* and *Isaiah* spake of.

Israel's Redemption.

27

There is yet in the 3. ch. of *Hosea*, at the 4. v. one more material Argument for the Jewes deliverance. The children of Israel, saith he, shall abide many dayes without a King, & without a Prince, & without a sacrifice, and without an image, and without an Ephod, and without Teraphim: afterwards shall the children of Israel return, and seek the

¹⁰ *Ma. 9. v. 6. 7.* Lord their God, and ¹¹ *David* their King, and shall feare the Lord and his goodness in the latter dayes. Which Prophecie cannot possibly

be as yet fulfill'd, for it is meant of the ten Tribes; amongst whom *Hosea* prophesied, it is confess'd that they did never yet returne, and if of the other two, it must be meant of their captivity since our Saviour's coming, for till then, the *Scripter* could not depart from Judah, nor a *Levee* given from between his feet, as *Jacob* foretold, *Gen.* the 49. at the 10. verse, and therefore till then they could not be without a Prince, or Governour of that Tribe, although they were long before tributaries to other Nations. And this also is intimated by those words (*the latter dayes*): which are no where put for the time before the incarnation of Christ.

Mr. Petrie's Answer.

1. This argument faileth in both parts, but first marke that all these words cannot be meant properly: for the word *David* cannot be understood of *Salomons* Father, but of *Christ* the same of *David*, as typified by *David*: and therefore that Prophecie could not be fulfilled till the incarnation of Christ, and then it might be fulfill'd.

2. And consequently these words, *the latter dayes*, though they be no where put for the dayes before the incarnation, yet they are often put for the dayes of the Gospel, seeing in the last dayes *God* hath spoken unto us by his Sonne. Now the first part of the dilemma is false: for if that Prophecie be meant of the ten Tribes, as they abide many dayes without a King &c. so, who dare deny, that they did returne, and seek the Lord their God and Christ their King? when the Gospel was preached to the scattered strangers not onely through *Pontus*, *Galatia*, *Cappadocia*, *1 Pet.* 1. 1. but likewise to *Syria*, *Assyria*, &c. and expressly to the twelve Tribes scattered abroad, *Jam.* 1. 1. who can hold otherwise, that the children of *Israel* did never returne and seek Christ? and the other part is no lesse faulty: for Christ came not till the *Scripter* was departed from *Judah*: and these words, *the latter dayes*, are not to be referred unto the 4. verse, (as if the *Israelites* should abide many dayes without a King, and sacrifice in the latter dayes, and then returne) but unto the fifth ven. in the end whereof they are, and so in the latter dayes they shall returne not into their Land, *John* saith not so, but) and seek the Lord their God and Christ their King, as they did *Act.* 2. 41. and 4. 4. and in severall ages. And so both the parts of this Argument being false, the words of *Hosea* 3. are more against the temporall Monarchy than for it.

Reply.

1. That by *David* here Christ is meant, is not to be doubted;

but A

but that therefore this Prophecie was fulfilled at Christs incarnation, it is to be proved, and so it is too, that the Rhetoricall and tropicall sense of some words and phrases in a Prophecie, doth fasten a mysticall meaning upon it; for the sense of a Prophecie takes not its denomination from the words in which it is spoken, but from the things it speaks of, if it speaks of materiall things (whether in a proper or figurative straine) it is a materiall Prophecie; if of spirituall things (whether in a proper or figurative straine) it is a spirituall Prophecie, if of both, it's partly materiall, and partly spirituall, and the title of a Prophecie takes its denomination, from the place, person, or people of which it is spoken.

2. There is a great difference betwixt the *last dayes*, and the *latter dayes*. For the (*last dayes*) *Ebbi* 1. ver. 2. and the (*last times*) *2 Pet.* 1. ver. 20. doe comprehend the whole time under the Gospel; the time I say, from Christs first coming to his second: but the [*latter times*]. *2 Tim.* 3. ver. 1. doe signifie onely the latter part of the last times. And as the last times, or dayes, have their latter times; so againe the [*latter times*] have their [*last dayes*] as we may see in the *2 Tim.* chap. 3. ver. 1. and in the *2 Pet.* chap. 3. ver. 3. and of the end of these [*last dayes*] of the [*latter times*] are the [*latter dayes*] in this Prophecie to be understood; as St. Paul's words in the 11. chap. of the Epistle to the *Rom.* at the 25. and 26. verses doe evidence. For I would not Brethren, saith he, that you should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulnesse of the Gentiles be come in, and so all Israel shall be saved, &c. And yet it is enough to confirme the first part of the Dilemma; that the [*latter dayes*] in this Prophecie, cannot be taken for the first dayes of the preaching of the Gospel, in which onely the Gospel was preacht unto the *Jewes*, and therefore the *Israelites* that fought the Lord in those first dayes of the Gospel, cannot be the same *Israelites* which the Prophet saith, shall seeke the Lord in the latter dayes of the Gospel, that is, not long before Christs appearing. And besides, what effect the word of God tooke amongst the *Israelites*, even in the dayes in which it was preacht unto them, we have formerly shewed out of the 13. chap. of the *Acts*, at the 45. and 46. verses, and out of the 1 *Thess.* 2. at the 15. and 16. ver. to which we may adde the same Apostles

Apostles great heaviness and continuall sorrow for them, *Rom. 9. ver. 2. 3.* and his words concerning *Israel*, in *31. 32. and 33. ver.* of the same chapter, and his prayer for them, and record of them, *chap. 10. ver. 2. 3.* and his words, *ch. 11. v. 8, 9, 10. 12. 13. 14. and 28.* in which places he saith, *that they stumbled at the stumbling stone* (that is, as Christ preache unto them) *that they submitted not themselves unto the righteousness of God: that they were enemies to the Gospel, and that God had given them the spirit of stumbling, eyes that they should not see, and eares that they should not heare, and therefore we dare not but to affirme that Israel did not then returne thus the Lord; to wit, by repentance and embracement of the Gospel.* For the Prophet speaks not of the returne of some particular Families, or of some particular persons of divers Families; but of all the children of *Israel*, that were to be so long without a King, that is, of the whole body of the ten Tribes at least. And of the whole *Israel* of God it is (that is, of all the Tribes, though not of all of every Tribe) that the Apostle speaks of in the foresaid Texts of Scripture, and how then can it be said of any of the Tribes, that they have as yet sought the Lord? and if none of the Tribes are converted; where is the union you boast of betwixt the *Jews* and *Gentiles*? How are they one Christian Church, when as not one of the Tribes hath been hitherto joynd to this Church? And farther though it be not said expressly here, that the children of *Israel* shall returne into their Land; yet other parallel Prophecies doe shew, that the word (*returne*) doth imp'ly this; and so doe some of the contents of this Prophecie. For whereas it is said (*they shall be many dayes without a King*) it is to be understood, that after the end of these dayes, they shall againe have a King; to wit, one to reigne over them in a temporall Monarchy, as before they had: when *David* did reigne over them: for such a King it is that the Prophet saith, *they shall be without*; and he saith not, that they shall be without him alwayes, but *many dayes*, and therefore after the expiring of these dayes, they shall againe enjoy such a King: and consequently they shall againe become a Kingdome on Earth too. As for the other part of the *Dilemma*, you had nothing at all to say to it; and therefore you fight with your owne fancies only: first in saying (*that Christ came not till the Saviour was departed from Judah*) which (though it is not easily to be maintained)

maintain'd I have neither affirmed, nor deny'd; but only urg'd the Prophecie of *Jacob*, to shew that the Scepter could not depart from *Judah* till Christ's coming (for whether it was to depart immediately before, or shortly after, it is not materiall in this Argument) and consequently, that if this Prophecie were to be understood of the two Tribes, the punishment in *abiding many dayes without a King, and without a sacrifice, &c.* could not be fulfilled on them, till their Captivitie under the *Romans*, at the destruction of their City: from whence also it will follow, that their returne here foretold must needs be as yet to come. And secondly, in saying, that the latter dayes are not to be refer'd unto the 4. v. (as if the *Israelites* should abide many dayes without a King and sacrifice in the latter dayes, and then returne) but unto the 5. v. in the end, whereof they are.) For I never thought that the (latter dayes) did comprehend the (many dayes) spoken of in the 4. v. but I know that they doe shew what a long continuance and space of time the (many dayes) doe imply, for 'tis not before but afterward, that is, at the end of the (many dayes) that the (latter dayes) doe begin; in which the contents of the latter part of the Prophecie are to be fulfilled: as the contents of the first part of the Prophecie are in the (many dayes.) And as I have already prov'd these (latter dayes) not to be begun: so you your selfe seeme to confesse as much, saying, (and so in the latter dayes they shall returne, and seeke the Lord their God, and Christ their King, as they did, *Acts* 2. 41. and chap. 4. 4.) but whereas you adde, [and in severall ages] surely the conversion of the *Jewes* did even wholly weare away in a very short time after the preaching of the Gospel. For they were *St. Paul* and *Barnabas* that told them: *It was necessary that the word of God should first have been spoken unto you; but seeing ye put it from you, and judge your selves unworthy of everlasting life, loe, we turne to the Gentiles, Acts* 13. vers. 46. and that their behaviour was the same towards the Apostles in other places, as well as at *Antioch* in *Pisidia*; you may see, in the 1. *Thess.* 2. chap. at the 14, 15, and 16. verses. And therefore their conversion held not one age; so short was the continuance of the *Jewes* joyning with the *Gentiles* in the Christian Faith; yea too short and too small to prove, that the uniting of the *Jewes* and *Gentiles* into one Church, is already accomplish'd and so the truth of both parts of this Argument doe appeare the more firme, by your indirect and slight answer. If.

Israel's Redemption.**CHAP. II.**

Of the Jewes pious and prosperous estate after their returne.

BLIE we are yet to show the Jewes pious, peaceable and prosperous estate after their returne. Read then what *Jeremiah* hath written in his 23. chap. at the 3. ver. *I will gather the remnants of my flocke out of all countries, whither I have driven them, and will bring them againe to their folds, and they shall be fruitful and increase, and I will set up Shepherds over them, which shall feede them, and they shall feare me more, nor be dismayd, neither shall they be lacking, saith the Lord.* And in his 31. chap. at the 10, 11, 12, 13, 14. 27. 28. 31, 32, 33, 34. verses. And in his 32. chap. at the 37, 38, 39, 40, 41, 42. verses. And in his 33. chap. at the 6, 7, 8, 9. ver. And in his 46. chap. at the 27, 28, 29. ver. and 50. chap. at the 19, 20. ver. Read also what *Ezek.* hath written. In his 18. chap. at the 25, 26. verse. And in his 34. chap. at the 12, 13, 14, 15, 16, 25, 26, 27, 28, 29. verse. And in his 36. chap. at the 8, 9, 10, 11, 12, 13, 14, 15, 24, 25, 26, 27, 28, 29, 30, 31, 33, 34, 35, 36. verses. And in his 39. chap. at the 25, 26, 27, 28, 29. verses. And lastly looke what is said in the 10. chap. of *Zech.* at the 6, 7, 8, 9. ver.

consciences of all men that shall read these, or the like prophecies in the word of God; whether they can thinke it possible, that the time appointed by God for the dispensation of such extraordinary blessings, should be the very same, in which the world, and especially the Christian part of it, was to groane under the continued plagues written in the Revelation which yet we must needs grant to be so, if we rest on those interpretations, by which all such prophecies are onely, or chiefly applied to the anticipat conversion of subdinted Gentiles.

M^r Petrie's Answer.

1. All these prophecies are to the same purpose, and therefore it is needlesse to have rehearsed so many of them, unless he had a minde to murther them all. But number prevaileth not in this case. 2. None saith, that these prophecies were onely accomplished at the same time of the plagues: but we deny that the plagues were continued, seeing the Christians have their

owne times of joy, as well as of mourning, and the woman is clothed with the Sun, though at other periods she be forced to fly into the wilderness: and therefore both the appeal at the beginning, and the supposition in the closure of this marginal note, is a vaine bragge. Why should one appeal in this manner to the consciences of all, seeing interpreters from the beginning of the Christian Church (except a few Millenaries) till this time have expounded these texts not of the Jews only, but of the Christian Church? and it may be easily understood that these have written according to their consciences; and therefore if I desire to Judge, I will do so without bias to the cause.

Reply.

1. Had not these prophecies been to the same purpose, you might well have thought, that I had had as little regard what sense I wrested the Scriptures to, as you your selfe have. And seeing they are all to the same purpose, you had the less reason to quarrell at the number of them. But it was a great eye-sore unto you, to see such, and so many witnesses together, all maintaining the truth we hold, and you oppose. And because you could not reply unto them, by any credible interpretation in your allegorick way; you slide from them, with no more, nor weightier words than these [*but number prevaileth not in this case.*] Surely it is a poore case, that you, who have laboured all this while to persuade the reader that we can bring no plaine proofes for what we say, should now be affraid to let him heare what God hath said for us, and what you could answer for your selfe. But you saw very well, that these prophecies were too cleare to be obscured with the vaile of a figurative sense: and too eminent to be put on the roll of conditionall prophecies: because many of them doe as well containe spiritual blessings, as temporal blessings: and there can be no doubt of their doing Gods will, to whom that Spirit, and those graces are promised, by which alone men are enabled to doe it. And for a taste of what I have said, take the prophecy of Jeremiah chap. 32. at the 37. ver. *Behold I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them againe unto this place, and I will cause them to dwell safely.* Here is an outward and temporal promise. *And they shall be my people, and I will be their God, and I will give them one heart, and one way, that they may feare me for ever, for the good of them, and their children* after

after them. And I will make an everlasting Covenant with them, that I will not turne away from them to doe them good, but I will put my feare into their hearts, that they shall not depart from me. Here is an inward and spiritual promise; after which it follows, yea I will rejoyce over them, to doe them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soule. For thus saith the Lord; like as I have brought all this great evil upon this people, so will I bring upon them, all the good that I have promised &c. And the like prophecy is in the 33. chap. of Jer. at the 6. ver. &c. and in the 36. chap. of Ezek. at the 24. ver. &c. and in the 39. chap. at the 25. ver. &c. And in the 36. chap. at the 8. ver. this prophecy is made to the Mountaines of Israel. O ye mountaines of Israel, ye shall shoot forth your branches, and yeeld your fruits to my people of Israel, for they are at hand to come: for behold I am for you, and I will revive unto you, and ye shall be tilled and sown, and I will multiply men upon you, all the bust of Israel even all of it, and the Cities shall be inhabited, and the wastes shall be builded; and I will multiply upon you man and beast, and they shall increase and bring fruit, and I will settle you after your old estates: and I will doe better for you, then at your beginning; and ye shall know that I am the Lord. Yea I will cause men to walke upon you, even my people Israel, and they shall possesse thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men &c. Now as none of the former prophecies will beare the title of conditional prophecies, so neither will this; for the land it selfe could neither doe any thing, for which God should make such a promise unto it, nor for which he should refuse to fulfill unto it, what he hath promised. And I am perswaded, that he who will deny, that these prophecies are to be understood of the prosperity and happinesse of the Jewes onely: that will deny I say, that they are properly and historically to be taken; or that they are as yet to be fulfilled, will not stick to say any thing.

2. If they affirme, that these prophecies were partly, though not onely accomplished in the time of the plagues; that, I say, their accomplishment did continue as well then, as at other times; they affirme that which is altogether inconsistent with the uninterrupted prosperity of these prophecies, which shew, that none of the people of whom they are spoken, shall be left in captivity among the Heathen, or be a prey any more to the Heathen; but that

they shall dwell safely in their owne land, without feare and without sorrow. And that they shall have such increase of catde, corne, and other fruits of the earth, that there shall come no more famine upon them. And who seeth not by this that these prophecies cannot possibly belong to the troublesome and distressed state and condition of the Christian Church? or to any other people but the *Jews*, who alone live disperfed in captivity? But you [*domy that the plagues spoken of in the Rev. were to be continued plagues.*] you should then have shewed what intervalls of joy the Church hath had, from the time that the *Dragon* began to persecute the *woman* which brought forth the *man child*. And went to make warre with the remnant of her seed. *Rev. 12. 13. 17.* For doubtlesse persecution hath bin a constant attendant on the servants of God ever since the first preaching of the Gospel. Tis true indeed that the Gospel at the first made a great conquest on the Gentiles; but how was it done? surely not by the contentious hearts, & bloody hands of the Apostles and their successours, but by a constant lifting up of their hearts and hands in prayer, and by an undanted offering up of their lives in persecution. And it is hard to say when all Christian Churches together have had rest from open persecution. But grant that there had bin no such persecution at all in any Christian Kingdome unto this time, yet doubtlesse that maxime of *St. Paul* in the *2 Tim.* at the 12. ver. *Yea and all they that will live godly in Christ Iesus shall suffer persecution,* had stood firme, and passed still for an undoubted truth. For the servants of God might neverthelesse have bin mockt, reviled, hated, and opprest, albeit they had not bin haled to prisons, tortures, and death it self, and yet let that Hell on eath, the devillish Inquisition witnesse, whether this also might not have bin effected, in a more cruell & barbarous manner in a secret, then in an open persecution. You say next that [*all interpreters from the beginning of the Christian Church (except a few Millenaries) till this time, have expounded these texts, not of the Jews only, but of the Christian Church:*] which is as if you had said, that all interpreters doe write for you, besides those that write against you. And doe you not remember what you said before (even of the scriptures themselves) *that number prevaileth not?* why then doe you urge us now with the greater number of interpreters? I am sure you will not be content, that the triall of the truth shall be put to most voices betwixt Protestants and Papists; if
not,

not, why would you have it so here? But were the prophesies thus interpreted from the beginning of the Christian Church? no, it could not be, for we have learned from the Dialogue betwixt *Triples*, and *Iustine Martyr*, that then no other Christians weree esteemed orthodoxe, but those of the Millenarian faith; & therefore it may easily be conceived how the Prophets were expounded in those days; and that they then began to interpret the scriptures mystically, when error had taken hold, not onely on the most, but the most powerfull patrons in the Church also: on such who by their place and authority, could force the truth either wholly to hide it selfe, or to be knowne no otherwise then by the ignominious name of an heresie: which was not till some ages after the Apostles dayes, as you your self confesse in your Preface. But you say that [*these Interpreters have written according to their consciences.*] And so our Saviour told the Disciples, that they should be put out of the Synagogues, yea that they should be killd, by such as should thinke that they did God service, *Job. 16. 2.* and *St. Paul* was mov'd by his conscience to raise a very tyrannous persecution against the Saints, as he conselleth *Acts 26. 9.* *I verily thought with my selfe, saith he, that I ought to doe many things contrary to the Name of Jesus of Nazareth, which thing also I did;* and so although he went not against his conscience, yet he went against the truth; for his conscience was a blind and ignorant conscience, as he saith in the *1 Tim. 1. 13.* *but I obtained mercy, because I did it ignorantly in unbelief.* And such consciences, no doubt, were the consciences of many (if not of all) of these Interpreters in relation to the truth in controversie; who had they first made diligent search after this truth of the Jewes generall conversion and returne; and of our Saviours personall reigne on earth; they would never, I presume, have spent their time and paines in such Exposition. But these Interpreters are dead for the most part long agoe, and there is scarcely one of them now living; and we appeale not to the dead, but to the living, who are or may be acquainted with what is said on both sides, and therefore cannot passe sentence against either of ignorance, although they may out of prejudice, and so not according to conscience. And who ever heard till now, that it is a [*vaine bragge*] to appeale to mens consciences in giving their judgement about a truth? certainly he that feares to appeale unto this Judge, doth feare the uprightness of his owne cause; for what saith *Saint*

Paul in the 2 Cor. 13. 2. ver. 2. We have renounced the hidden things of dishonesty, not walking in craftiness; nor handling the Word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God.

Israel's Redemption.

Which Prophecies, as they doe containe many evident and answerable arguments for a future restoration of Israel; I meane a restoration yet to come, so they have such correspondence with that of *Isaiah* in his 59. ch. at the 20. ver. and with that of *Amos* in his 9 ch. at the 11. ver. (both which Prophecies are alledged by the Apostles *St. James* and *St. Paul* for the conversion of the *Jewes* after the fulnesse of the *Gentiles* is come in, that is, after all those of the *Gentiles*, which are appointed to be cal'd before Christs coming againe; be converted; or rather, perhaps, when the fulnesse of the *Gentiles* shall come in, that is, when the time shall come, in which (not a part as now, but) all the *Gentiles* that are left shall through the wonderfull deliverance of the *Jewes*, together with them serve the Lord) that seeing these are not yet fulfill'd, neither can any of the other: betwixt which and that of *Amos*, there is not any materiall difference; and no other betwixt them and that of *Isaiah*, then there is betwixt a Comment and the Text, betwixt a brieve intimation, and large explication of one and the same thing.

Mr. Petrie's Answer.

*We grant that these Prophecies containe evident arguments for a future restoration of Israel, if you will acknowledge that which is before clearly proved by the testimony of the Apostles, and by experience, that is, that they are begun already in part: we grant also, that they have such correspondence with these Texts of *Elay* and *Amos* and many more; but we deny, 1. Your manner of restoration, and we hold that the spiritual restoration is more glorious for the honour of God and weal of Israel. 2. We deny that the Apostle *James* alledgeth the prophecy of *Amos* for such a conversion of the *Jewes*: for he speaks expressly of visiting the *Gentiles*, to take out of them a people unto his name, *Act. 15. 14.* and of this visiting he expones the words of *Amos*, and the other Prophets: he speaks not onely of *Amos*, but saith generally, and to this agree the words of the Prophets. 3. We deny that the Apostle *Paul* alledgeth the prophecy of *Elay*, to that pretended purpose, for he saith not, and then all Israel shall be saved; but, and so all Israel shall be saved: he shewes no order and distance in time,*

time, but makes a conclusion out of the former words, where he saith, Blindnesse in part is hapned to Israel, until the fulnesse of the Gentiles shall come in: and then he inferreth, And so all Israel shall be saved: and therefore the conclusion must be expounded according to the preceding words, that is, all Israel are the called of Israel, and of the Gentiles: there is a distinction twixt Israel, and all Israel; and all Israel is more then Israel, seeing it includes likewise the faithfull Gentiles: and in this signification the prooffe following in the cited testimony must necessarily be understood, and not of all calling of the Jewes after the full calling of the Gentiles: and far lesse of that calling, which (he saith) shall perhaps be (not in part, but) of all the Gentiles that shall be left. For these conjectures destroy one another: for if the calling of the Jewes shall be after the fulnesse of the calling of the Gentiles, then all the Gentiles that are left cannot be called through the wonderfull deliverance of the Jewes. And this last conjecture destroyeth a maine tenet of the Millenaries, who say, that the Jewes shall rule over all Nations, and hold them in subjection till the end of the 1000. yeares, and then these prophane Nations shall rise againe in armes against the Jewes. Now seeing betwixt these above named Prophecies of Jer. 23. and 31. &c. and these two of Elay and Amos; there is not any materiall difference, and no other difference then betwixt a briefe intimation and large explication of the same thing: and seeing these Prophecies of Elay and Amos are to be understood of the Christian Church and estate thereof from the beginning till the end, as the Apostles James and Paul expound them, this conclusion followeth, These above named Prophecies give no ground for the earthly Monarchy of the Jewes. And so much the rather may every one embrace this conclusion, that we find the greatest part of these Prophecies so expounded in other passages of the New Testament, as that of Jer. 31. 1. in 2 Cor. 6. 18. and Jer. 31. 7. 1. till 35. in Heb. 8. 8. and ch. 10. 16, 17. and Jer. 32. contains the same words which ch. 31. so doth that of ch. 33. 8. and so the same purpose is that of ch. 50. 20: and that of Ezek. 34. concerning the gathering and feeding the sheepe scattered by our Saviour, Joh. 10. 11. 16. and that of ch. 39. is correspondent with the Prophecie of Joel, whereof we shoke before: and that of Zach. 10. is one with Jer. 23. 6. 8. and other that are handled before. It is to be marked that in the testimony Jer. 33. is omitted ver. 12, 13, where is Prophecied, that in all the cities of the land shall be an habitation of Shepherds, causing their flocks to lie downe there, even in the cities of the mountaines, the cities of the valleys, the cities of Benjamin, & the cities of

Judah.

Judas. What is this the glory of Christ's Kingdom, that sheepe shall lie in his cities? Or doth not rather the Lord understand the spiritual sheepe of Christ, whom he will have gathered by his spirituall Pastors every where? as he exponeith it, Ezek. 34. 31. Ye flocks of my pasture are men, and I am your God, saith the Lord. Likewise this Author slipeth over ver. 18. and 22. where perpetuity of Sacrifices and Levites is promised as plainly, as the Throne of David. Shall in the last dayes the meat-offerings, and burnt offerings, and the house of Levi be restored? I thinke, they will not say it, lest they contradict the Gospel, which hath abolished that order; And neverthelesse the Lord saith so in Jeremie. Hath the Lord said it, and will he not performe it? Yea, he hath performed it, as the Apostle witnesseth, 1 Pet. 2. 5. Ye also as lively stones are built up a spirituall house, an holy Priesthood, to offer up spirituall sacrifices to God by Jesus Christ. And as the promises of the Priesthood are fulfilled spirituallly, and not in a proper sense; so we must thinke of the promises concerning the Kingdom, seeing they both are conjoynd and mixed after the same strain, as we have them there, ver. 17, 18. and ver. 21, 22. Thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel, neither shall the Priests, the Levites want a man before me to offer burnt-offerings, and to kindle meate-offerings, and to doe sacrifices continually, &c. But all this evidence cannot satisfie selfe-conceits: therefore it is added.

Reply.

You grant first [that the foresaid Prophecies doe containe evident arguments for a future restauration of Israel] whereby if you meane no more then a future restauration in relation to the time in which it was foretold, you grant onely what you could not possibly deny, seeing Prophecies speak not of things already done, but to be done; and if you meane a future restauration in relation to the time that now is; you contradict your self in saying presently after [that it is already begun in part] seeing that which is as yet to begin, cannot be already begun; and that which is already begun, cannot be as yet to begin: and if you meane by a future restauration, such a restauration as was to begin at the first preaching of the Gospel, and to continue to the coming of Christ: besides that it is somewhat an harsh exprellion, it is not true [that you have before clearly proved this by the testimonies of the Apostles, and by experience,] for you have not brought any at all, much lesse any cleare testimonies out of the

Apostles,

Apostles to prove that this restauration which the Prophets speake of is to be wrought successively, and by degrees, in many ages; or that it is meant only of a spirituall restauration; or that by the *Israelites*, any of the *Gentiles* are to be understood: neither can experience shew you any one Tribe converted to the Christian faith; but that all the Tribes are of a different Religion from us. You grant also [that these Prophecies doe agree in their contents with the Prophecies of Amos and Isaiah alledged by the Apostles, but you deny, 1. Our manner of restauration, for you hold (you say) that the spirituall restauration is more glorious for the honour of God, and weale of Israel.] And did you consider what you said in all this? doe we speake of a corporall restauration onely, and not of a spirituall too? certainly that we hold not only a bodily restauration of the *Jewes* from their captivity, in very well knowne unto you, by our words you here answer; and your very next words doe confirme it, where you deny [that the Apostle James alledge the Prophecy of Amos for the generall conversion of the *Jewes*,] and what is it to contend for their conversion, but to hold their spirituall restauration? so that although you hold onely a spirituall restauration to be meant in the Prophecies, we hold both to be meant in them. And is it most for their [weale] thinke you, to be restored from the bondage of their bodies and soules both; or from the bondage of their soules onely? and is the accomplishment of one or of both these [most glorious for the honour of God?] But it had been a signe of farre more discretion, and of some Christian modesty in you, if you had onely forborne to teach God so often what course he should take to make himselfe appeare the more glorious; for doubtlesse it is most for Gods glory to accomplish what he hath promised to doe, and we cannot imagine, but that he hath promised to doe what should make most for his glory.

2. You deny that the Apostle James alledge the Prophecy of Amos for such a conversion of the *Jewes*: for he speaks expressly (you say) of visiting the *Gentiles*, &c. The Apostle James by your owne confession alledge two Prophecies, one (as you say after page 27.) of old *Simoon*, *Acts* 15. at the 14. vers. and the other of *Amos*, ver. 16. 17. where there is expresse mention of building the Tabernacle of *David* (as in the former there is, of visiting the *Gentiles*) and yet you would have this last Prophecy to be no more then an

Exposition of the former (which we have once already shew'd to be false) and were it not to expound *Notum per ignotum*, to make the Comment more obscure then the Text, to say that by [*the building of the Tabernacle of David*] James meant the [*visiting of the Gentiles*] before spoken of? Thus then whatsoever talke you make of the present conversion, and union of the *Jewes* with the Church of the *Gentiles*, yet when you come to apply the Scriptures, you debarre them of all interest in those Prophecies, or that part of a Prophecy which concernes them alone, so much doe you favour their conversion, or esteeme their company. But as you hold the words in the 14. *vers.* to have reference to *Simons* Prophecy, so you must remember, that *Simon* saith of Christ, *that he should be a light to lighten the Gentiles*; before he saith of him, that he should be the glory of his people *Israel*; and what doth this imply, but that a substituted part of the *Gentiles*, were to become the Church of Christ, before the Nation of the *Jewes* should receive the Gospel? for being indued with the spirit of Prophecy, he could not speake at randome; and therefore the very order of these words is observeable; with which Saint *James* his changing of the first words of the Prophecy [*In that day*] into [*After this*] doth very well agree; which might else as well (if not better) have beene alledg'd according to the Prophets expression; had this Prophecy beene no more but a larger explanation, and further confirmation of the *Gentiles* calling. And if you looke into the latter part of *Amos* Prophecy recorded by St. *James*, you may see, that at the building againe of *Dauids* Tabernacle; there is not onely mention of [*the residue of men*] that should then seeke after God, but of the *Gentiles* too, upon whom Gods Name is call'd; before that (for why else should they be thus distinguished from other *Gentiles*, that are then to seeke the Lord as well as they?) And what will follow from hence upon your expounding [*the building of the Tabernacle of David*] of the first calling of the *Gentiles*? certainly this will follow, that the first calling of the *Gentiles*, was not the first calling of the *Gentiles*, seeing [*the people upon whom Gods name all is call'd*] is alwayes meant of a people that doth worship the true God. And consequently from the words [*after this I will return & will build againe the Tabernacle of David*] infer'd upon the foresaid [*visiting of the Gentiles*] in the 14. *vers.* and from the words [*that the residue of men might seeke after the Lord, and all the Gentiles upon whom my*

Name

Name is call'd] refer'd to the time when it is againe to be built, it must needs follow, that here is an expresse mention, as well of the Nationall conversion of the *Jewes* after the visiting of the *Gentiles*, as of the calling of a substituted part of the *Gentiles* before such a conversion of the *Jewes*: for as the Tabernacle of *David* cannot possibly signifie the Nations of the *Gentiles*, so the building againe of it, cannot be meant of God's receiving those Nations for his people, which were never before his people. And thus this Prophecy of *Amos* shewes not the calling of the *Jewes* onely, nor the calling of the *Gentiles* onely, but the order of both; for which purpose it was alledged by the Apostle, to wit, to shew, that a substituted part of the *Gentiles* should be called, before the generall conversion of the *Jewes*; and that all *Gentiles* whatsoever, that were then left both of the call'd and uncall'd, should make one Church with the *Jewes*, when the Tabernacle of *David* was againe built, that is, upon the conversion, deliverance, and settling of the *Jewes* in their own Land, according as the foresaid Prophecies doe declare. And whereas you seeme to deny, that this Prophecy was taken out of *Amos* onely [because the Apostle speaks not onely of *Amos*, but saith generally, *to this agree the words of the Prophets*,] you shew great weakenesse in it, for (besides that it is an usuall manner of speaking, to put the plurall number for the singular, and the singular for the plurall,) he might very well say, to this agree the words of the Prophets, because other Prophets also foretell the same thing, although he brought an Instance onely out of one of them: for I am sure that this prophecy is wholly in *Amos*, with a little difference from this translation according to the originall, but none according to the Septuagint, as Doctor *Mayer* affirmeth. And why doe you say before [*James alledge*] the prophecy of *Amos*,] if you did not thinke it to be the prophecy of *Amos*? and if you knew that but a part of it was his, why did you not shew what words were spoken by him, and what words by some other Prophets? But you could not: for [*to this agree the words of the Prophets*,] is indeede as if he had said, to this agree the words of *Amos* in the booke of the Prophets. For the minor (or lesser Prophets, were all in one volume, called the booke of the Prophets, and therefore when a testimony is brought out of any of them, it is most commonly alledged as from the whole booke, and not from that prophecy where they are written in the booke. And thus you may

read, [*As it is written in the booke of the Prophets, Amos 7. 42.*] instead of *as it is written by Amos in the booke of the Prophets.* And *Amos 13. 40.* [*which is spoken of in the Prophets*] that is, by *Habakkuk in the booke of the Prophets.* And in all this I hope I have fully answered this great doubt, the mentioning whereof doth either shew your little insight in Divinity, if you were not able to satisfie your selfe therein: or your great delight to wrangle, if you knew the answer to it.

3. You deny that the Apostle Paul alledgeth the prophesy of *Isaiah* to shew the generall conversion of the *Jewes*, after the conversion of the substituted *Gentiles*: for he saith not, (you say) and then all *Israel* shall be saved, but, and so all *Israel* shall be saved. But though he saith not [*and then,*] yet *Paul* tells you, that this, and more then this is understood: for he saith there is an [*Ellipsis*] of the antecedent; a defect or leaving out of something that should have been spoken before. So that the full rehearsing of the Apostles miqde herein had been thus. For I would not brethren, that you should be ignorant of this mystery: that blindness is in part happened to *Israel*, Untill the fulnesse of the *Gentiles* shall come in: and then when the fulnesse of the *Gentiles* shall come in, the blindness shall cease, and so all *Israel* shall be saved. And doubtlesse this is the true meaning of what the Apostle hath more briefly uttered. And yet we doe not grant, [*that the Apostle shewes no order and difference in time,*] because he saith not [*and then*] but [*and so,*] For the distance of time betwixt *Israels* casting off, and calling againe, is express by the words [*Untill the fulnesse of the Gentiles shall come in:*] without which or the like words in the premises, the word [*then*] in the conclusion had bene of little force: all the want of it after such a plaine marke and boundary of *Israels* blindness, is not considerable; for seeing the Apostle saith, blindness is in part happened to *Israel*, untill the fulnesse of the *Gentiles* shall come in, and adds presently after, and so all *Israel* shall be saved; and confirms it too with a Prophecy which concernes the pardoning and purifying of the *Jewes* onely; who that calls his wits about him, can believe, that the Apostle meant neverthelesse, that blindness should never depart from that Nation: which doome your expounding of [*all Israel*] of none but of the called of *Israel* and of the *Gentiles*, doth necessarily put upon it. For by the words [*and so all Israel shall be saved*] you doe not understand a further calling of any, but the accomplishment of the

the whole number of the believing *Jewes* and *Gentiles* formerly call'd: and therefore the blindness being to continue, *untill the fullness of the Gentiles shall come in*, and then (according to your opinion) the calling of men to salvation, to cease; it must needs follow, that in your sense, there is to be no other end of *Israel's* blindness, then the eternall condemnation and perdition of almost that whole Nation. Whose generall conversion, many of the Fathers, and the most and most learned men amongst Protestantes and Papists doe acknowledge to be both plainly foretold here by *St. Paul*, and attested by the Prophecy alledg'd out of *Isaiah*, which you graint to be the same in sense with the Prophecies before recited; and yet the want of this poore particle [*then*] must sway the scales on your side, against so many evident authorities of God and man. And seeing you prize your conceit so highly, you might very well have afforded us a paraphrase of the 25. and 26. verses of this Chapter: what so we might have knowne your meaning fully, and seene how you could make all *St. Paul's* words here suite with that mysticall sense which you take *Israel* in. But to say no more of a Text, which is one of the maine pillars of the Tenet you so much condemne, then [*therefore the conclusion must be expounded according to the preceding words, that is, All Israel are the called of Israel, and of the Gentiles:*] is to bring the Reader into a wood, or labyrinth rather, and there to leave him, to seek his way out himselfe. For the preceding words are, *that blindness is in part hapned to Israel, untill the fullness of the Gentiles shall come in*; and the meaning of them (you say) is, *All Israel are the called of Israel and of the Gentiles*; and the conclusion is, *and so all Israel shall be saved*: and the meaning of this also (you say) is, *All Israel are the called of Israel and of the Gentiles*. For the conclusion, you say, *must be expounded according to the preceding words; that is, All Israel are the called of Israel and of the Gentiles*, *Audium admissi, risum tenetis amici?* Is this to helpe or hinder the Reader in the understanding of the Apostle? And yet for all this stirre about [*All Israel*] 'tis not your distinction betwixt *Israel* and *all Israel*, that can prove the word [*Israel*] to be mystically taken. For besides that there is an apparent opposition betwixt the *Jewes* and the *Gentiles* throughout this Chapter: and that the *Israel* which is to be saved, hath relation onely to the *Israel* that is before said to be in blindness (and not to the words, *untill the fullness of the Gen-*

titles shall come in, which are added to shew the distance of time be-
 twixt the blinding and saving of *Israel* besides all this, it is not ge-
 nerally true, that [*all Israel*] is more then [*Israel*] (seeing the word
Israel alone, is more often used for the whole Nation, then [*all*
Israel)] is. Neither is it true that [*all Israel*] here, doth comprehend
 both *Jewes* and *Gentiles*; for he inteth the universall note [*all*] in the
 last place, and not in the first; because all, none excepted, were to
 be converted, although all, none excepted were not to be blinded.
 And lastly, it is not true, that [*all Israel*] here is more then [*Israel*]
 here, for *Israel* to whom blindnesse is hapned in part, comprehends
 both the believing and unbelieving *Israelites*, and consequently all
Israelites, and although [*all Israel*] be more then the blinded, or not
 blinded part of *Israel*, that is, then *Israel* divisively taken, yet it is not
 more then *Israel* indivisively taken, then *Israel* to whom blindnesse is
 hapned in part, and in part not hapned: for thus *Israel* in the 25th. is
 [*all Israel*] too, because it contains all believers & unbelievers of the
Jews together; although it be not [*all Israel*] as it is appl'd to the
 believing or unbelieving *Jews* severally, and apart; and therefore in
 saying, that [*all Israel*] is more then [*Israel* to whom blindnes is hapned
 in part] you do say, that [*all Israel*] is more then *all Israel*: & though
 it be more then the believing or unbelieving part of *Israel*; yet to
 argue thus from hence, *all Israel*, is more then the blinded part of
Israel, therefore it comprehends the *Jewes* and *Gentiles* both: is just
 such an argument as this, all *England* is more then almost all *Eng-
 land*, therefore it is *England* and *Scotland* too; or, all your wit is
 more then the greatest part of your wit, therefore it is your wit
 and your folly both. And whereas you say [*that in this signification
 the prooffe following in the cited testimony must necessarily be understood*]
 you doe hereby closely endeavour to put the like mysticall meaning
 upon the words [*Sion and Jacob*] in *Isaiabs* Prophecie: but 'tis not
 the delivering of your meaning so darkely, nor the pressing offe
 upon the Readers beleefe with such an irrational necessity, that will
 ought avails you. For [*Sion*] doth signifie in this place, the people
 of the *Jewes*, of whom the Deliverer, that is, Christ our Saviour
 was to be borne; and [*Jacob*] is never used but for the person
 of *Jacob*, or the posterity of *Jacob*: which last acception is the mean-
 ing of it in this Prophecie; and how then shall the turning away
 of ungodlinesse from *Jacob* be understood, but of saving [*all Israel*]
 the

the whole posterity of *Jacob* by calling them out of the blindness in which they are? And consequently this Prophecy also doth shew the Nationall conversion of the *Jewes* after the fulnesse of the substituted *Gentiles* is come in; or when (the time comes in which thorough the wonderfull deliverance of the *Jewes*, (not a part, as now) but) all that were left of the *Gentiles* shall together with them serve the Lord. But *[these conjectures (you say) destroy one another, for if the calling of the Jewes shall be after the fulnes of the calling of the Gentiles, then all the Gentiles that shall be left cannot be called through the wonderfull deliverance of the Jewes.]* Thus no doubt you would have it, although you cannot thus apprehend it; for I have before in a marginall note, which you wou'd take no notice of, (nor of some others which would have given good light to the reader in the totall discovery of this truth) I have there, I say, as wel as he here distinguished betwixt the full number of the elect that were successively to be call'd out of the Nations of the substituted *Gentiles* before the conversion of the *Jewes*; and the full calling of all unbelieving *Gentiles* whatsoever at and through the extraordinary restauration and deliverance of the *Jewes*. Now to say that the *Jewes* shall be converted after, or at the filling up of the full number of the elect of the substituted *Gentiles*, that are appointed to be call'd before, and at the *Jewes* generall conversion (& before our Saviours coming, which shall be at the deliverance of the *Jewes*, not long after their calling, and even suddenly after their return) & that the *Jewes* shall be converted before the calling and coming in of all unbelieving *Gentiles* whatsoever, that are to be converted through their wonderfull deliverance at our Saviour's descending; is not to affirme, that all *Gentiles* shall be call'd to the Christian Faith before the *Jewes* conversion, and yet many of them left to be call'd through the *Jewes* deliverance; as any one, that is not more willing to have the truth mistaken, then to satisfie himselfe or others therein, may easily perceive: For that the Christian Nations have beene the people of God in the *Jewes* stead, ever since the Apostles turned from them to the *Gentiles*, is knowne to all Christians that endeavour to know any thing; and that there are farre more Nations then these, that as yet embrace not the Christian Faith, experience at this day witnesseth. The coming in of all which Nations both call'd and uncalled to make one Church with the *Jewes*, the Prophecies of *Isaiah 66*

at ver. 19. &c. and of *Zeeb. chap. 14.* at the 12. ver. &c. doe clearly prove to be through the wonderfull deliverance of the *Jewes*, from the destruction which these Nations shall endeavour to bring upon them, and God shall in a most terrible and marvellous manner turne upon their owne heads: and that the Nations which are yet aliens from the Christian faith, shall not till that time become Christians (besides the great probability thereof) the foresaid Prophecie of *Amos* doth manifest it. For by [*the building of the Tabernacle of David*] is meant the restoring of the *Jewes*; by [*the Gentiles on whom Gods name is call'd*] are meant the Christians; and by [*the residue of men*] are meant the Nations which shall not till then be call'd to the Christian faith: and of this comming in of all *Gentile Nations* together upon the foresaid deliverance of the *Jewes*, I doe indeed take [*the fulnesse of the Gentiles*] which *St. Paul* speaks of, to be understood. So that untill the fulnesse of the *Gentiles* shall come in, is, untill the time in which God hath appointed thus to bring in all *Gentile Nations* together, be neere at hand, be shortly to begin: then shall the *Jewes* be converted, that this may be effected; and thus the Apostle doth prophecie of the generall conversion of the *Jewes* and *Gentiles* too: and that *Mr. Mede* (whom you your selfe commend for a renowned Author) did thus understand the Apostle you may see page 54. of his Commentaries on the *Apocalsys*: where affirming, that from the time of the *Jewes* rejection, the Church of the *Gentiles* hath beene taken into *Israels* roome, he saith, *Et quæ hoc apud Deum tantisper habenda, dum veteri populo suo denuò misericordiam consecuto, plenitudo gentium introierit*; and indeede the Apostles own words in the 12. and 15. ver. of the same Chapter doe confirme this; for there he shewes, that as the fall and casting away of the *Jewes*, was an occasion of the conversion of the substituted part of the *Gentiles*; so their fulnesse, their receiving againe, should be an occasion of the comming in of all other *Gentile Nations* whatsoever. And though you say [*that this last conjecture* (to wit, touching the comming of all *Gentiles* whatsoever through the deliverance of the *Jewes*) doth destroy a maine Tenet of the *Millenaries*, who say that the *Jewes* shall rule over all the Nations and hold them in subjection till the end of the thousand yeares, and then these prophane Nations shall rise again in armes against the *Jews*.] it is onely spoken not prov'd: and though you will not beleeve God in all this; yet if you will beleeve what

long

long experience hath verified in others, you must needs beleve this also. For why may not the *Jews* rule over them, that shall imbrace the same faith, and worship the same God with them: whenas one *Gentile* Nation doth thus rule over other *Gentile* Nations of the same beleefe: and why also may not these Nations fall away, and rise in armes against the *Jews*, at the end of the 1000. yeares: at the loosing againe of Satan? when as it is not onely ordinary for one Nation to rise in armes against another of the same faith, and many times against such as beare sway over them: but they who reject our Tenet doe hold too, that the Christian Church shall be faire more enlarged, and more flourishing, then ever it was since the preaching of the Gospel, whi yet before Christ's comming even wholly fall away againe? and therefore you have onely slandered what by reason of the evidence of Gods word, and of common experience you could not possibly disprove. And yet you have not done; For [*the greatest part of the prophecies (which shew the Jews prosperity after their returne) are expounded of the Christian Church (you) say in other passages of the new Testament.*] Surely if there be no better passages in the new Testament to expound them so, then the prophecies of *Amos* and *Isaiah* are, there be none at all, as the reader doth by this time, I thinke, plainly understand. But [*Jer. 31. 1. is expounded (you say) in 2 Cor. 6. 18. and Jer. 31. 31. in Heb. 8. 8. and ch. 10. 16, 17. and Jer. 32. contains the same words with ch. 31. 31. so doth that of chap. 33. 6. and to the same purpose is that of chap. 50. 19. and that of Ezek. chap. 34. concerning the gathering and feeding the sheepe, is expounded by our Saviour John 10. 11. 16. and that of chap. 59. is correspondent with the prophecies of *Isaiah*, wherof we spake before, and that of *Zech. 10. is one with Jer. 23. 6. 8. and other that are handled before.*] And what other were they? certainly you have not answered one of all these prophecies that are alledged to shew the *Jews* peaceable and prosperous condition after their returne. And the answers that you have made to them which concerne their returne, doe leave the reader as doubtfull and unsatisfied, as your shuffling together of these prophecies here doth. For the first words which I have alledged, out of *Jer. 31.* are at the 10. ver. and not at the first ver. but this verse was quoted in the margent of your Bible in the 2 *Cor. chap. 6.* at the 18. ver. and that was enough to make you say, that the whole chap. of *Jeremiah* is meant of the*

Gentiles:

Gentiles : and yet the words in *Jer. 31.* at the 1. *verse*, are not the same with those in the *2-Cor. chap. 6. verse 18.* and what if they were ? what though that which is common to the faithfull in generall ; (as that God should be their Father and their God ; and they his people, Sonnes and daughters, and the like) be applied as well to the *Gentiles* as to the *Jews*, it will not follow from hence, that where God saith he will be a God to the *Jews*, and they shall be his people, he meanes in that place the *Gentiles*, and not the *Jews*, or the *Jews* and *Gentiles* both. And much lesse will it follow, that any thing which is prophesied as proper to the *Jews* in particular, or as opposed to other Nations, should yet be understood of other Nations. For doubtlesse, if such prophesies belong not to the *Jews* onely, no promises can be so properly, distinctly, and plainly made to any Nation, which can assure that Nation that they belong to it, and to no other. You say next [that the prophecy *Jer. 31.* at the 31. *verse* is expounded in *Heb. 8. ver. 8. &c.*]. There indeed it is wholly repeated, but expounded it is not, unless the same prophecy doth expound it selfe, which is to make it both the text and the comment : such poore shifts are you put to, whilst you had rather say any thing, to winne the unstable, or to hide the truth from the unlearned ; then acknowledge it for a truth. And to whom did the Apostle alledge this prophecy, but to the *Jews* of whom it was spoken by the Prophet ? and why did he alledge it to them, but to shew that Christ Jesus was the Mediator of the new Covenant, which God had promised to make with them, and that the ordinances of the old Covenant, were by his death become voyd and unprofitable ? that hereby he might at once establish the faith of the believing *Jews* ; and, if it had been possible, have moved the whole Nation at that time to embrace the Covenant of the Gospell ; of which this prophecy doth plainly witness they shall be one day partakers ; even the whole house of *Israel* and *Judah* together. And as this prophecy cannot expound it selfe (and is indeed so plaine that it needs no exposition) so it doth no more expound the other prophesies (which you say, are the same with it) as it is repeated by the Apostle, then it doth as it is delivered by the Prophet. And they being all to be accomplishe to the *Jews* at the same time, at the restoring of their Kingdom, this prophecy is as much expounded by the others, as the others are by this, if not more. For where

as this contains spirituall benefits onely, those *Jer.* 31. at the 17. ver. *Eccl.* chap. 33. at the 6. ver. *Eccl.* and chap. 50. at the 19. ver. *Eccl.* doe containe spirituall and temporal benefits both: for they fore-
 shew the *Jew* withall, their returne unto, and prosperitie in their
 owne country; and so declare both where and when the new Co-
 venant shall be made with them. It follows [and that of *Ezek.* 34. at
 the 12. *Eccl.* is expounded by our Saviour, *Iohn* 10. ver. 11. 16.] These
 words of our Saviour you have before alledged as an expolition of
 the prophecy *Ezek.* chap. 37. at the 19. ver. *Eccl.* because our Saviour
 prophesieth of uniting two sorts of people, the *Jews* and *Gentiles*,
 into one Church, after the calling of the substituted *Gentiles*; and
 the Prophet of uniting the Kingdoms of *Judah* and *Israel*, which
 were one people, into one Kingdom againe in their owne land.
 And you will have our Saviour's words to expound this prophecy
 too, because our Saviour and the Prophet doe use the same Meta-
 phor, to wit, the word [*sheepe*] to expresse men by. But the sheepe
 the Prophet speaks of, are the scattered *Jews* and none else: and
 the sheepe our Saviour spake of, were the *Jews* impl'd in the words
 [*of this fold*], and the substituted *Gentiles*, exprest in the words
 [*other sheepe*] and all Nations together inclosed in the words [*one
 fold*]: for after the calling of the [*other sheepe*] the substituted *Gen-
 tiles*, there shall be one fold and one shepheard, that is, one Church and
 Kingdome over all the world, under one King, to wit, Christ Jesus;
 and therefore when you can prove this prophecie in *Ezekiel* to be
 meant of *Jews*, and Christians, and all other Nations, you may
 have some colour to say, that our Saviour's words *Joh.* the 10.
 doe expound it. And [*that of chap. 39. is correspondant* (you say)
with the propheties of Joel &c.] And therefore it is not yet accom-
 plished, for I have shewed before, that the propheties that out of
Isa. are not to be fulfilled til the great and terrible Day of our Savi-
 ours coming, (to wit, that in the 2 chap. at the neere approach of
 that Day: And that in the 3. chap. partly immediately before, and
 partly at the very time of Christ's descending) and this prophecy
 of *Ezek.* doth so plainly declare the returne of the whole Nation
 of the *Jews* to their owne land, none excepted; that you could
 neither prove it to be already fulfilled; nor deny that it shall be
 fulfilled; because God, who hath promised so to pow'r our his
 Spirit upon them, that he may no more hide his face from them,

both therein promised both their conversion from sin; and continuance in obedience. And [that of *Zech. 10.* at the 6. v. &c. *is one* (you say) *with Jer. 23.* at the 6. 8. v.] you should have said at the 3. & 4. v. But doth it prove, that they are therefore fulfill'd already, because they have one meaning? because they were to be fulfill'd to the same people at the same time? then you may say too, that the Prophecies which concerne our Saviour's coming, or the day of Judgement, are already accomplished, because they foresaw the same thing. And thus it appears by the three Prophecies which you have barely refer'd to three passages in the New-Testament, whereof the first is mistaken; the second the self-same Prophecy that is referred, and the third neither spoken of in the Text to which it is refer'd, nor of any affinity with it, in the contents thereof; by this I say, it appears, that being unable to give a considerable answer to any of these Prophecies, you had no other way to hold up your credit, amongst your friends, but by a subtle pretending [that the greatest part of these Prophecies are expound to their hands in the writings of the Apostles:] but whatsoever the rest may do, I presume the learned of your opinion, will be ashamed of the few and meane instances, which you have brought to make good your assertion: for doubtlesse by such references, with which you have answered these Prophecies, you may shun the force of any Argument, and expound any text of Scripture, as you list. Now in the last place you take me for [omitting the 12. and 13. vers. in the testimony of Jer. chap. 33.] and for overslipping likewise the 18. and 22. vers.] But not one of these verses was in that part of the chapter, which I have cited; and therefore they were neither overslipped; nor purposely omitted; as you have purposely omitted in the 12. verse these words, [again, in this place which is desolate, without man and without beast:] and in the 13. verse these, [and in the places about Jerusalem—shall the flock passe againe under the hands of him that telleth them] that so you might make way for your mysticall interpretation, in the entrance whereof you doe so savely floure at the glory of Christs Kingdome, saying [what is this the glory of Christs Kingdome, that sheep shall lie in his Cities?] certainly the chiefeest glory of Christs Kingdome is, that mercy and truth shall meet together; and peace and righteousness kisse each other: but yet the promised fertility and pleasantness of the Land

Land of Canaan, and the increase and prosperity of man and beast upon it, shall help set forth the glory thereof also, seeing the glory of a Kingdome on earth doth as well consist in the abundance of outward and temporall blessings, whereby the evils that would come through want and povert are prevented; as in the abundance of inward and spirituall blessings, wherby the evils that would follow upon riches and plenty are avoided: yea it is more glory for the servant of God to keep himselfe holy and righteous in the midst of prosperity and delight, then when there is a scarcity of the creatures which conduce to the pleasure and welfare of his body. And whereas you say further, [*that the Lord understands bene the spirituell sheep of Christ, &c. as he expoundeth it, Ezek. 34. v. 31. The flock of my pasture are men, &c. I am your God.*] You doe herein apparently bely God; for although God doth in that chapter of Ezek. call the *Jewes* his sheep, and his flock; yet it doth not therefore follow, that by [*flocke*] in this chap. of Jer. he understands men also, yea the words, which you have omitted doe clearly shew, that this word is here to be taken properly, for why doth God say in the 12. verse; *Again in this place which is desolate without man and without beast, and in all the Cities thereof shall be an habitation of shepherds causing their flocks to lie downe;* but to shew, that there should be againe an increase of men and of beasts in that land? and what doth God meane when he saith, in the 13. ver. *that in the Land of Benjamin, and in the places about Jerusalem, and in the Cities of Judah shall the flocks passe againe under the hands of him that telleth them?* Doth he meane that Ministers should tell their Congregations, as Shepherds tell their flocks? or rather that there should be againe both flocks and men to looke to them, and to tell them as formerly they had done? and so the concealing of these words doth plainly witness against you, that you made the foresaid impious flourish against your owne Conscience. And as you could not be ignorant, that by [*flocks*] here cattell are meant, and not men; so you had no ground in the Text; wherefore you should conceit that sheep shall lie in the Cities, as the inserting of the words [*there even, &c.*] into the Text doth declare: for the Lord saith, *In this place—and in all the Cities thereof shall be an habitation of Shepherds causing their flocks to lie downe.* Whereby it is manifest, that Shepherds shall dwell in the Cities, but not that their flocks

flocks shall have their folds there, but by the Cities where their feeding shall be; and in that there shall then be Shepherds as well in the cities as in other places, it shewes what a great increase of cattell shall chaunce; and besides who knowes not that cattell may be driven into Cities to be sold there (or for some other occasion) and so may passe under the hands of him that telleth them, in the cities themselves? But suppose that these words in Jer. were mystically to be understood, what would you gaine by it? when as it is expressly said, that for the Shepherds of these flocks shall be an habitation *[in this place]* that is, in the Land of Judah? and afterwards more particularly in the Cities of the Adammaites, in the Cities of the Vale, and in the Cities of the South, and in the Land of Benjamin, and in the places about Jerusalem, and in the Cities of Judah: doth not this prove, that these faithfull Congregations (if the Prophesie were to be mystically taken) must needs be Inhabitants of Judah, and not of other Countries? And yet you can shew no reason, wherefore we should take spirituall promises in these Prophesies for spirituall blessings, and not temporall promises for temporall blessings: and must we thinke nevertheless, that when God saith, I will strengthen the house of Judah, and will save the house of Joseph, and I will bring them againe to place them, and they shall bee as though I had not cast them off: And I will cause you to dwell in the Cities, and the waster shall be builded, and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by, and they shall say, This land that was desolate, is become like the garden of Eden, and the waste and desolate and ruined Cities are become fenced and inhabited. And I will cause the fountaine to come downe in his season, there shall be fountaines of blessing, and the tree of the field shall yield her fruit, and the Earth shall yield her increase, and they shall be safe in their lands, and shall know that I am the Lord when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them: and they shall no more be a prey to the Heathen, neither shall the beasts of the Land devour them, but they shall dwell safely, and none shall make them afraid. Must we thinke, I say, that in these and such like promises God hath the same meaning as he hath, where he saith, I will cleanse them from their iniquities whereby they have sinned against me: and I will pardon all their iniquities whereby they have sinned against me, and whereby they have transgressed against me. And in those

those dayes and in that time the iniquity of Israel shall be sought for, and there shall be none; and the sinnes of Judah, and they shall not be found, for I will pardon them whom I reserve, I will sprinkle cleane water upon you, and ye shall be cleane from all your filthinesse, and from all your Idols will I cleafe you, and I will put my spirit within you, and cause you to walke in my Statutes, and you shall keepe my judgements: and doe them? Hath God in those first promises the same meaning that he hath in these last? then shew us how wee shall know, when God doth make a temporall promise, and when not: If the former promises be not to be understood of outward and temporall blessings, as well as the last of inward and spirituall blessings: for sure it is not the manner of the Holy Ghost to obscure what is plainly delivered, but to explaine what is obscurely reveal'd. But in the 18. and 22. verses of the 33. chap. of *Jer.* [the perpetuity of sacrifices and Levites (you say)] is promised *as plainly, as the Throne of David, whereupon (you demand) shall in the last dayes sit me an offering, and burnt offerings, and the house of Levi be restor'd, &c.* This is indeed your *palmarium Argumentum*, your maine sort, your principall Argument: by which doubtlesse you suppose, that you have stopp'd our mouthes for ever, and given the Millenarian Tenet a mortall blow, an irrecoverable wound. But what thinke you? If *Adam* had not fell, and so sinne had not entered into the world; should there not have been eating and drinking, buying and selling, Judgement and Justice, marryng and giving in marriage? you will not deny it: and might there not also have been offerings and sacrifices made unto God; as of incense, in token of Gods hearing and being delighted with their prayers: and of the best of their fruits, and of their cattell, in token of mens praising of, and thanksgiving unto God for the increase of them? doubtlesse there might. And what hinders then, that in the Kingdome of the second *Adam*, there should not be such sacrifices offered also? For as it is not the use but the abuse of the foresaid actions, that makes a Kingdome to be accounted more or lesse carnall and voluptuous: so neither is it the offering of a materiall sacrifice, when requir'd and as requir'd, but the superstitious invention of man, that makes the worship of God a carnall and sinfull worship; and the careless and cold performance of a prescribed worship, that makes men carnall and sinfull worshippers. But you will say, are not then sa-

crifices

erifices abolished by the death of Christ? hath not the substance
 swallowed up the shadows? true, they are cease in regard of that
 end to which they were formerly us'd: they can no longer shew,
 that Christ shall come to suffer againe, (and therefore the place
 where alone they could be offer'd, and the people by whom alone
 they could be offer'd, are both forsaken, the Temple is destroy'd,
 and the people scatter'd) but seeing the Prophets have frequently
 declar'd, that at our Saviours appearing, the City and Temple
 shall be rebuilt, and the people and Priesthood restor'd; why
 should wee not thinke, that as sacrifices of prayse and thanksgiv-
 ing may againe be required, so other sacrifices may also? but how?
 surely not as in time past, so shew what Christ should doe for sin-
 ners, but to witnesse to the generations then to come, what he
 hath done for sinners, or perhaps to be a testimony of the publick
 acknowledgement of, and repentance for sinne. For whereas it
 is said, *Heb. 10. at the 18. vers. Now where remission of sinnes is, there is
 no more offering for sinne:* It is to be understood in relation to Christs
 satisfaction for sinne, who by one offering hath perfected for ever
 them that are sanctified: and shall appeare againe the second time,
 unto them that looke for him, without sinne unto salvation; that is,
 without sinne any more to be imputed unto him, whereby he should
 be constrained to lay downe his life againe for sinners; so that it is
 as if the Apostle had said, where remission of sinne is already pro-
 cured through the death of the Mediator, there is no more offering
 for sinne by way of satisfaction, or as representing any satisfaction
 againe to be made: but yet there may be offering for sinne by way
 of signification, and manifestation of an atonement formerly made;
 or at least of publike confession of, and repentance for sinne. And
 why then should the restoring of this thing amongst the rest, give
 distaste to any, and (upon a groundlesse mistake of being restored as
 types of a Mediator to suffer for sinne, which were to offer them ac-
 cording to the Law) become an occasion of rejecting so many other
 things yet to be fulfilled: as namely, the calling and restoring of the
 Jews, the rebuilding of their City and Temple, the making of their
 Land more fruitfull then ever, the descending of Christ to deliver
 them from their enemies and to reigne over them, and the com-
 ming in of all Nations to worship God with them? all which are
 so plainly and so often foretold; that for my owne part, could I
 give

give my selfe (much lesse another) no satisfaction in this particular about sacrifices only: I should yet thinke it should be done, because God hath said it; though I knew not to what end and purpose, rather then thinke that the things before mentioned, should not be properly fulfilled, which as they are frequently foretold, and that as well distinctly and by themselves, as together with this; so also they are so clearely foretold, that it is not possible any thing should be more plainly spoken. And thus I have given my Judgement in this matter, which I submit to the whole Church of God, hoping not to be censured for that; which the Importunity of an adversary hath put me to, who presuming that the Prophecies touching the restoring of sacrifices, are altogether incapable of a proper Interpretation, doth (because they are conjoynd and mixed with the others after the same straine, as he saith) hereupon take occasion to wrest all other Prophecies to a mysticall meaning.

The marginall note page 30.

The words in the 15. chapter of the Acts at the 14. ver. upon which the prophecy of Anna is inferred, are taken by Dr. Mayer, to be meant of the song of old Simeon, and not of the former speech of Simon Peter.

Mr Petrie's Answer.

Is there not a difference twixt Simeon and Simon? James nameth Simeon, and not Simon: wherefore not without reason it may be thought, that he meant old Simeon, especially seeing Luke is the writer of both bookes; and if the words of Simeon doe hereunto agree more then the words of Peter, who should doubt that James spake of him? wherefore consider the words of old Simeon. Luke 2. 30. It is said of him, not onely, that he was a just man and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him, but likewise, It was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord Christ, and he came by the Spirit into the Temple. All which particulars serve very much to purchase credit unto his testimony, who saith: Mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. We may see that he declares there the fulfilling (at that time) of the prophecy of Isa. 49. 6. And he said, It is a light thing, that thou shouldst be my servant, to raise up the Tribes of Jacob, and to restore the pre-

served of Israel: I will also give thee for a light unto the Gentiles, that thou shalt be my salvation unto the ends of the earth: and *cha. 52. 9.* Break forth into joy, sing together ye waste places of Jerusalem: the Lord hath made bare his holy arms in the eyes of all the Nations; and all the ends of the earth shall see the salvation of our God: *To the same purpose, in chap. 60. 1. 3. 19. and chap. 62. 1. 2. 11. where we see for the faithfull are bidden, joyce at the coming of Christ; and so did Simeon, when he saw him: Christ is called the salvation of the Lord, and Simeon speaking unto God, saith of Christ, my eyes have scene thy salvation: the Messiah is called a light unto the Gentiles into all the ends of the earth, and Simeon saith, which thou hast prepared before the face of all people, a light to lighten the Gentiles: Christ is called the glory of Sion and Jerusalem; and Simeon saith, Christ is the glory of thy people Israel. And so by the testimony of old Simeon (which is approved and registred by the Spirit of God) these and the like prophecies should not be restricted unto the second coming, but were in part fulfilled at the first coming of Christ, and therefore also all that followes in that long-tailed note is a frivolous discourse, as we may see by the unanimous consent in the transference of God, likewise the Jewes and other Nations in the same 15. chapter of the Acts, where the Jewes and Gentiles convene in the generall Synode, howbeit the odd continue bewixt the obstinate both Jewes and Gentiles on the one part, and the seed of Abraham, beleaguers both Jewes and Gentiles on the other part, both in their opinion and practise of religious duties.*

Reph.

Whether St. James meant Peter, or old Simeon, I left it as doubtful; and your maine reason touching the [difference twixt Simon and Simeon,] is of no force to decide the Question. Seeing Peter is (in his 2. Epist. 1. chap. at the 1. ver.) according to divers readings in the originall, call'd both Simon and Simeon; as you may see in the edition of the New Testament with Stephanus, Scaliger's and Casaubon's notes, printed London 1622. And Casaubon, who was as confident that he Apostle meant Peter, as you are, that he meant old Simeon, fear'd not to say, in his note on the 14. ver. of this chap. of the Acts, that your opinion in this matter, is an ancient error grounded on the diversity of writing this Name. His words are, *Simeon hic vocatur, qui alibi Simon dicitur, quo diversitas nominis fecit, ut magis sermo confirmaretur quidam veteribus non Petrum*

Petrus hic intelligi, sed Simonem—verum errasse qui ita senserunt, maxime est, quod in longa refutatione opus habeat. And doubtlesse if the Apostle had meant old *Simon*, he would not have said, *Simon*—both declared how God at first did visit the Gentiles. But that God would first visit the Gentiles. For *Simon* shewed onely, that they should be cal'd, and not that they were cal'd, and therefore the Apostles words [*how God at first did visit the Gentiles*] having relation onely to the actuall performance of it by *Peter*, who had told in what manner God had by him begun to visit them, must needs be understood of *Peter*, and not of *Simon*, who onely prophesied, that it should be done. And yet if it had been meant of old *Simon*, it would have made the more with me: seeing the word [*first*] alone compared with the order of *Simons* words, [*a light to lighten the Gentiles, and the glory of thy people Israel*] had plainly shewed, that a substituted part of the Gentiles should be cal'd, before the Nationall conversion of the *Jewes*. From this you proceed to shew, that *Simon* spake by the inspiration of the Holy Ghost, which no Christian can doubt of: and then repeating the prophecy, you say. [*Wee may see that he declares there the fulfilling (at that time) of the prophecy, Isa. 49. ver. 6. and chap. 52. ver. 9. and chap. 60. ver. 1. 3. 19. and chap. 62. ver. 1, 2. 11.*] How? at that time? certainly amongst prophecies touching the same thing, one may be more plainly delivered then another, and so may give some light for the true understanding of the other. But to say that one prophecy doth shew the fulfilling of another, is a ridiculous untruth: seeing it is not the prophecy of the same thing, but the actuall performance of it, that shews the fulfilling thereof. And therefore *Simon* who prophesied of the calling of the Gentiles, and restoring of the *Jewes*, as well as *Isaiah*, could not herein declare the fulfilling (at that time) of *Isaiah's* prophecies: unless you can prove, that to foretel what should be done, is to declare what was done. And thus *Simons* words which you have alledged to prove that *Isaiah's* prophecies were then fulfilled, doe indeed most evidently shew, that they were not fulfilled. And the reasons which you bring to confirme your doctrine, are as meane, as the doctrine is maimed. For [*tho faithfull (say you) are bidden to rejoyce at the coming of Christ; and so did Simon when he saw him*] No doubt but the faithfull, that saw Christ when he was come, did rejoyce: that

he was come, and so did the faithfull too before Christ's coming, and before *Isa.* prophesied, rejoyce that he should come: for *Abraham*, saith our Saviour, *saw my day and rejoyced.* Yea this was a thing ever performed by the Saints from the beginning of the world. But yet it is not exprest in the text, that *Simon* rejoyced; neither doth the Prophet in any of these texts which you have cited bid the faithfull rejoyce at the coming of Christ, but *chap. 52.* at the 9. ver. he calls to the waste places of *Jerusalem* to *break forth into joy—for the Lord,* saith he, *he hath comforted his people, he hath redeemed Jerusalem.* Where the Prophet useth the like forme of speech, as *Zacharias* doth in his prophecy, *Luke. 1. ver. 68. &c.* And therefore *Zacharias* speaking in the preter perfect tense. *Blessed be the Lord God of Israel: for he hath visited and redeemed his people,* doth no more prove that *Israel* was then redeemed (for which purpose you have before alledged it page. 8.) then this prophecy of *Isaiah* doth, that it was redeemed when *Isaiah* prophesied. And in confessing, that this prophecy of *Isaiah* (which agrees so well both in matter and forme with the first words of *Zacharias*) was not fulfilled before Christ's first coming, you doe as good as confesse, that it is not to be fulfilled til his next coming. For seeing the Prophet calls to the waste places of *Jerusalem* to rejoyce, and speakes of God's redeeming *Jerusalem*, as well as of comforting his people; it is manifest, that this prophecy cannot be fulfilled, til the city it selfe be againe restored, as is implied in our Saviour's prophecy, *Luke. 1. ver. 24.* and exprest, *Jer. 31. ver. 38.* and *Isa. chap. 60.* and *62;* and in many other places. This is your first parallel, for which you had no ground in the text. The rest are these. [*Christ is called the salvation of the Lord; and Simon saith, My eyes have seene thy salvation. The Messiah is called a light unto the Gentiles: and Simon saith, a light to lighten the Gentiles; Christ is called the glory of Zion, and Jerusalem; and Simon saith, the glory of thy people Israel.*] And will it follow from this, that *Isaiah's* prophecies were at that time fulfilled? surely no more then it will, that they were fulfilled when *Isaiah* spake the same words, but this will follow, that these texts of *Isaiah* and *Simon's* prophecy are one in their contents; and that therefore *Simon's* words doe no more shew, that *Isaiah's* prophecies were fulfilled at Christ's first coming, then *Isaiah's* doe, that *Simon's* prophecy was then fulfilled. Which doe indeed shew that Christ is to be [*the glory of his people Israel*] at his

his next appearing, and not before. For seeing to be the glory of his people, implies a greater happines to belong to the Jews of whom the Redeemer came; then to the Gentiles, to whom he is said to be a light; is it likely that this should be fulfilled, when now and then a Jew should seeke God amongst the Gentiles, or rather when the Gentiles in generall should seeke God amidst the whole Nation of the Jews? or rather I say when (as *Isaiah* speaks) the Tribe of *Jacob* shall be rayed up, and the preserved of *Israel* restored; when they shall come from the North, and from the West, and from the land of *Sinin*. When the waste and desolate places, and the Land of their destruction shall be even now too narrow by reason of the inhabitants, and they that swallowed them up shall be far away. When the Lord shall feed them that oppress them with their owne flesh, and they shall be drunken with their owne blood, or with sweet wine, and all flesh shall know, that the Lord is their Saviour, and their Redeemer, the mighty one of *Jacob*. When the glory of the Lord is risen upon *Sion*, and the Gentiles shall come to their light, and Kings to the brightness of her rising. When the abundance of the sea shall be converted unto her; and the forces of the Gentiles shall come unto her. When the multitude of Camels shall cover her, the Dromedaries of *Midian* and *Ephah*, and all they from *Sheba* shall come, and shall bring gold and incense, and shew forth the praise of the Lord. When all the flocks of *Kedar* shall be gathered together unto her, and the Rams of *Nebaioth* shall minister unto her, when they shall come up with acceptance on Gods altar, and God shall glorify the house of his glory. When the glory of *Lebanon* shall come unto her, the firre tree, the pine tree, and the box tree together, to beautify the place of Gods Sanctuary; and when God shall make the place of his feet glorious. When the Nation and Kingdom that will not serve *Sion* shall perish, yea shall be utterly wasted. When violence shall no more be heard in her land, wasting nor destruction within her borders, but she shall call her walls salvation, and her gates praise. When the Gentiles shall see her righteousness, and all Kings her glory, when she shall be called *Heph-Zibah* and her land *Beulah*. In a word, when the Jews shall be call'd, The holy people, The redeemed of the Lord: and *Sion* shall be called, Sought out, a City not forsaken. When the time comes wherein all this, and much more (which is revealed in the chapters of *Isaiah* cited by you) shall come to passe: then and not til then shall our Saviour declare himselfe, to be the glory of his people *Israel*, as *Simon* hath foretold. And so by the testimony of these prophecies,

prophecies, that part of *Simon's* prophecy, which concerns the glory of the *Jewes*, is to be referred wholly to our Saviour's second coming; when as well [the residue of men] the *Gentiles*, that are yet uncald, as the *Gentiles* [to whom God's Name is already cald] shall all goe up, to worship the Lord at *Ierusalem*: shall all seeke salvation amongst the *Jewes*, and not the *Jewes* amongst the *Gentiles*: And therefore when the *Jewes* and *Gentiles* shall be so united, as these and many other prophecies doe foreshew; there is to be no disagreement at all betwixt the *Jewes*, or betwixt them and any other nation in the practise of religious duties. Which thing too this marginall note doth so clearly prove out of the prophecy of *Amos* alledged by *St. James*, that you could make no better reply to it, then to call it a long tailed note, and a frivolous discourse. And whereas, you say [that there was an unanimous consent in the true worship of God betwixt the *Jewes* and other Nations, when they did convene in the generall Synode A.D. 15.] Surely there was not one whole City, and much lesse was there any one Nation of the *Gentiles*, at that time converted. And if a few *Turks* should become Christians, you might as well infer from this, that there were an unanimous consent in the worship of God betwixt Christians and the Turkish Nations: as you can conclude from that meeting or from all that were then converted, that the *Jewes* and (any, much lesse all) other Nations were united in the true worship of God. And indeed the uniting of the *Jewes* and *Gentiles* into one Church, so often and so plainly foretold by the Prophets, and confirmed by our Saviour *Ioh. 10. ver. 16.* is not of some *Jewes* and *Gentiles* onely, as it was in the first dayes of the Gospel: nor of some Nations of the *Gentiles* and a few *Jewes*, as it hath been since the conversion of the substituted Nations of the *Gentiles*; nor of all the *Jewes* and some *Gentiles*, as it was under the Law; nor of all the *Jewes*, and a part of the *Gentile Nations*: but of all the Tribes of the *Jewes*, and all the Nations of the *Gentiles*.

The marginall Note.

But it matters not much, which of the two is here spoken of; for seeing the Prophet doth plainly shew a future restoring of the *Jewes*; and yet the intent of the Apostle was onely to prove, that God had then cald the *Gentiles*: it cannot otherwise be, but that the words [after this] in the prophecy, being applied to the foresaid uniting of the *Gentiles* by the preaching

preaching of the Gospel must needs conclude, that the extraordinary re-
stitution of the Jewes foretold by the Prophet, was to follow the cal-
ling of the Gentiles, then begun by the Apostles.

Mr. Petrie's Answer.

The Prophet Amos in that chap. before ver. 11. speaks not of the
calling of the Gentiles, and the Apostle cites the same words of ver. 11.
for the calling of the Gentiles: neither hath the Prophet these words, after
this, but, in these days: and howbeit the Apostle cites them so, yet this
must be understood of the order of things mentioned by the Prophet, which
is a restitution after the destruction of Israel, and not a Manaroby of
the Jewes after the calling of the Gentiles. Whereby it is manifest, that
in this note is a twofold error; one inserting the words in the prophecy,
which are not in it; another in misinterpreting the words of the Apostle.

Reply.

The Prophet Amos doth neither before nor at the 11. ver. speake
of the calling of the Gentiles, but at the 12. ver. where they are ex-
press. And it hath been shewed before, that the Apostle cites not
the 11. ver. for the calling of the Gentiles, but for the conversion
and deliverance of the Jewes after the calling of the substituted
Gentiles. For the Apostle having said, *Simon hath declared how God
at first did visit the Gentiles to take out of them a people for his Name*:
confirms it by this prophecy of Amos, which in the 12. ver. shewes,
that there should be some Nations of the Gentiles, upon whom Gods
Name should be call'd, or who should be call'd by Gods Name, whilst
David's Tabernacle lay waste, whilst the Jewes were to continue
in blindness. And surely seeing there are so many prophecies which
shew the generall conversion of the Gentiles at the restoring of the
Jewes, the Apostle in passing by them, and alledging this prophecy
to shew, that God would at that time take but a part of the Gentiles
to be a people for his Name; doth to my thinking, thereby plainly
shew, that the Jewes were then to be given up, and to be no more
Gods people, until that day in which he hath appointed to build
again the Tabernacle of David: at which time, *the residue of men
also shall seek the Lord, as well as the Gentiles among whom Gods Name is
already call'd*. You tell us next *as the Prophet hath not these words
[after this] but, in these days.* But though the Prophet hath not
these words, yet the prophecy hath as the Apostle cites it; who
saith, *to this agree the words of the Prophet, as it is written, After this*

And

And the prophets words are not [*in these days*] but [*in that Day*] in that Day, *אֵת הַיּוֹם הַהוּא*, in that great Day of Christs Kingdom. Neither is it likely that the Apostle cited the words [*after this*] in reference to what the Prophet had said (which was not questioned,) but rather to what he himselfe had said. And if wee should referre these words to the foregoing destruction of Israel, how doth this prove that their restoration shall not follow the calling of the substituted *Gentiles*, whenas it is evident, that their threatened dispersion and sifting among all Nations, after which they should be againe restored, was more to be fulfilled upon them in the time of the substituted *Gentiles* calling, then before? and seeing you confesse, that the preceding destruction was denounced against the *Jewes* onely, how could you beleeve, that by [*the raising of the Tabernacle of David, that is fallen, and building of it as in the days of old*] is meant the calling of the *Gentiles*, and not the restoring of the Kingdom and people of *David*, whom the foresaid judgement should ruine? And yet y^eu seeme to be so confident of the currantnesse of this exposition, that you thus peremptorily conclude [*It is manifest that in this note is a twofold error, one in inserting the words in the prophecy, which are not in it; another in misinterpreting the Apostles words*] Certainly it is very manifest what spirit was predominant in you, when you penned these bold and lowd untruths. For did I insert the words [*after this*] into the prophecy? or did the same Spirit who revealed the prophecy by *Amos*, rehearse it thus by the Apostle? search and see. Nay doe you not say before [*and howbeit the Apostle cite them so?*] whom then doe you here accuse of error, me, or him? And as for misinterpreting the words of the Apostle, it is already shewen, that you would faine father your misinterpreting of it on the Apostle. To which this may be added, That the Prophet doth make a plaine distinction betwixt the people meant by [*the Tabernacle of David*] and the people meant by [*the remnant of Edom, and all the beathens which are called by Gods Name*]. For he saith that those meant by the *Tabernacle of David* shall possesse these. What? can the same people be the possessours and the possessed? surely so it must be according to your interpreting of the [*building of Davids Tabernacle*] of the calling of the *Gentiles*: seeing in the 12. ver. not onely the remnant of *Edom*, but the heathen that were to be called in the *Jewes* stead are plainly spoken

spoken of. Or take it as the Apostle delivers it. And then in your sense it will be thus. *After this I will returne and call againe the Gentiles, that is the residue of men (that is, the Gentiles which are not yet to be called) may seeke the Lord: & all the Gentiles upon whom my Name is (now to be) call'd.* Or, thus, *that the residue of men (that is, all the Gentiles, that are now to be call'd) may seeke the Lord: & all the Gentiles upon whom my name is (already) call'd.* And what sense is there in either of these interpretations? one of which must needs follow upon your interpreting of [the building of David's Tabernacle] of the calling of the Gentiles by the Apostles: seeing the conversion of the Gentiles [upon whom God's Name is call'd] in the prophecy, was to precede the conversion of the Gentiles meant by [the residue of men.] And besides, [The building of the Tabernacle of David as in the dayes of old,] doth infallibly shew the restoring of a people to that estate & condition they were formerly in; which cannot be said of the Gentiles, who were never before God's people.

The Marginall note.

And consequently, that the Jewes endeavour to hinder the growth of the Gospel (1. Thess. 2. 14. 15.) was a sure proofe of the conversion of the Gentiles, & their owne rejection, who unto the death of Christ were the peculiar people of God, & not wholly cast off, until by their wilful unbelaiſe, they forced the Apostles to turne from them to other Nations (A. 13. 44, 45, 46.) to whom God had not formerly revealed himselfe, & therefore could not at that time be said [to returne] unto the Gentiles, whom he had but then receiv'd, nor to the Jewes, whom he had then (and not til then) quite forsaken. So that if we consider the [Returning] of God here mention'd in the prophecy, to be applicable only to the Jewes, to whom alone God had so long before made himselfe known: & yet that the Jewes were shortly after the calling of the Gentiles, quite forsaken, we must needs grant, that their great happiness here foretold hath not been yet enjoy'd, but shall be, when the fullnesse of the succedaneous Gentiles is come in. And wherefore did the Apostle change the Prophet's [in that day will I raise up] into [After this will I returne and build?] wherefore, I say, did he, or rather the Holy Ghost in him, make choyce of this paraphrase in place of the text, if not of purpose to make that which hath been said, the more plainly appeare? to wit, that the day of the Jewes deliverance, is to await the accomplishment of the foretold Gentiles vocation. For though this consolatory prophecy, according to the order of the things revealed to the Prophet, hath relation only to a foregoing judgement denounced against the Jewes, yet it is not therefore

misinferred

misinferred here by the Apostle, as a subsequent too of the anticipated conversion of the Gentiles: and that because the very same time, which was foreappointed by God, for the execution of that punishment upon the forsaken Jewes, was also foreappointed by him, to be the time for the promulgation of his mercy, towards the substituted Gentiles: as these next words [that the residue of men might seek after the Lord, and all the Gentiles upon whom my Name is call'd] doe most clearly intimate. For what is meant by [the residue of men,] but the remainder of those Nations, which are not to be converted, til the foresaid redemption of the Jewes? (their redemption I say, as well out of all countries into which they are scattered, and from all Nations amongst whom (as was foretold) they have been sifed (so many hundred yeares) as from all their sinners, which moved God to use such severity towards them. And what by [the Gentiles on whom Gods Name is call'd] but the remnant of those Nations, which are now already (or shall, if any more shall) whilst David's Tabernacle lies waste, become the people of God in the hardened Jewes stead? So that this prophecy doth as well prove a profession of the Gospel, by a great part of the Gentiles, before the Jewes deliverance, and in the time of their blindness, as by all that are left of them afterwards. For that by a people [on whom Gods Name is call'd, or, which is called by Gods Name,] is to be understood, a people beloved of God, and call'd out from other Nations to serve him, (as the Jewes were heretofore, and as Christians are now) I think none will deny: as what [by the residue of men, and all the Gentiles upon whom Gods Name is call'd,] all other Nations besides the Jewes, are meant. And was there then ever as yet such an unanimous consent in the true worship of God, betwixt the Jewes and all other Nations as is here foretold? surely never betwixt them and any one Nation: No, nor long betwixt themselves. And (the more the pity) no less odds hath a long time been, and still is amongst Christians, both in their opinion and practise of religious duties. Vide Commentat. an. Apocalyp. partem primam de sigillis pag. 55. 56.

Mr Petrie's Answer.

This is mere cavilling. Before the calling of the Gentiles was not God averse from them, and they from him? and therefore when he looked graciously upon them, he is truly said to returne unto them. Again in the words of Amos immediately preceding we see that the Lord was offended with Israel, and when he sent the salvation of God, and glory of Israel among them, it may be as truly said, that he returned unto them. Third-

ly, it is often in this way repeated, that he had quite forsaken the Jews: but the Apostle cannot suffer this phrase, Rom. 11. 18. Hath God cast away his people? God forbid, for I also am an Israelite, &c. but more of this purpose hereafter.

Rely.

This is mere carping; for to [returne] doth necessarily imply a former abode in that place, or among that people, to which the returning is; or a former possession of that thing, which doth returne. For can it be said, that you are returned to a place where you never were before? or could *Nebuchadnezzar* have said, I lift up mine eyes unto Heaven, and mine understanding returned unto mee: if he had not been formerly endued with understanding? It is not a sufficient reason therefore to prove that God did returne unto the Gentiles, when he lookt graciously upon them [because he was before their calling away from them, and they from him,] unless it can be shew'd withall, that God was sometime before that averlesse, not averle from them. And whereas you say further [that in the words of Amos immediately preceding, the Lord was offended with Israel, and when he saw the salvation of God and glory of Israel among them, it may be truly said, that he returned unto them.] If you had said, and when he shall raise up the Tabernacle of David, that is fallen, and close up the breaches thereof, &c. he may be truly said to returne unto them, you had said the truth; for the Prophet saith it is this, and not the first coming of our Saviour, that declares Gods returne to Israel after the full accomplishment of the wrath before denounc't against it, which wrath had not wholly seized upon them, untill *Judah* and *Benjamin* were dispersed also at the destruction of *Jerusalem* by the *Romans*; and before this the Apostles were turned from the *Jews* to the *Gentiles*, so that God had then ceased to be their God, as our Saviour had said, *Matth.* 21, ver. 43. and therefore when he shall againe become their God, as he hath foretold he will, at the rebuilding of *Dauids* Tabernacle, then shall this [Returne] the Apostle speaks of, be fulfill'd unto them: for as God cannot be said to returne to a people in respect of a donation of outward and temporall blessings, unless they be first taken from them; so neither can he be said to returne to a people in respect of a participation of inward and spirituall blessings, unless they be first deprived of the manner of salvation, which

formerly they enjoy'd. And it is very remarkable here, how wavering you are both in your Interpretation and application of God's [*Returning*] mention'd by the Apostle: for first you understand it of Gods returning to the *Gentiles*, in calling them by the preaching of the Gospel, and presently after you understand it of his returning to the *Jewes*, in sending Christ among them; of whom neverthelesse, you have hitherto deny'd, that this Prophecie doth speake. But I have said that the *Jewes* were [*quite forsaken*] and [*the Apostle* (you say) *cannot suffer this phrase*, Rom. 11. ver. 1. *Hath God cast away his people? God forbid, &c.* And yet the same Apostle in the same ch. at the 15. ver. saith, *If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?* and ver. 32. *For God hath concluded them all in unbelieve, that he might have mercy upon all:* and was not the Nation of the *Jewes* quite cast off, when all the Tribes were thus concluded in unbelieve? or will you say, that they have still continued the people of God under the Gospel, as well as under the Law? if you will not, you must needs grant, that the Nation is quite forsaken, quite cast off; although not so forsaken, not so cast off, as never againe to be received to mercy; although some particular *Jewes* be not cast off, as some particular *Gentiles* were not secluded before Christs comming. And thus having made a shift to passe through almost halfe this note, you leave the Reader in the briars, and step over all the rest, as too rough for your handling.

Israel's Redemption.

30.

And yet there want not some, who by the words [*All Israel*] in the 11. of the *Romans*, understand onely the Church of the *Gentiles*, to which some of the *Jewes* should be united: but if the obvious and simple meaning of the 28, 29, 30, 31, and 32. verses following, will not suffice to discover the weaknesse (that I say not wilfulnesse) of this interpretation; yet surely to any man that is not without reason, the reasons which *Wendelinus* (in the 19. chap. and 2. Section of his naturall contemplations, at the 391. page) brings to the contrary, will give abundant satisfaction. For first the Apostle doth apparently distinguish the *Jewes* from the *Gentiles*, by the word [*Israel*] when he saith, that *blindnesse is in part hapned to Israel, untill the fulnesse of the Gentiles be come in.* And therefore

therefore I much doubt, whether he would in the very next line, by the same word indifferently comprehend both *Jewes* and *Gentiles*: especially seeing the *Israel* that is to be sav'd must needs have relation to the *Israel*, that was before said to be in blindness. And then too, what is become of the mystery here spoken of, if the words, *And so all Israel shall be saved*, should not signifie such a conversion of the *Jewes*, as must follow the vocation of the *Gentiles*? for that some particular *Jewes* were at that time to be gathered to the Church, they knew before, seeing many such were then amongst them, some of which did first convey the Gospel to them. And therefore in my judgement, those Divines deale most sincerely with the text, who acknowledging the literall sense thereof, doe send us to that of *Isaiah* in his 66. chap. at the 8. ver. as to a plaine proofe of this opinion. *Who* (saith he) *hath heard such a thing? Who hath seen such things? shall the earth be made to bring forth in one day, or shall a Nation be borne at once? for as soon as Sion travelled she brought forth her children.* Where the wonderfull and unheard of conversion of a whole Nation at once (such as never happened to any Nation of the *Gentiles*) together with the expresse mention of *Sion*, and the evidence of the following verses should, me thinks, be motive enough to make any impartiall Reader understand this Prophecie of the *Jewes*; which yet implies not so much a returne of the whole Nation to their Countrey as to their God, and therefore could not be fulfill'd by the returne of a part of them from *Babylon*; at which time too, the Kingdome of God, (that is, the true worship of God, the meanes by which that Kingdome is obtain'd) was amongst them onely, but hath since (according to our Saviours Prophecie in the 21 chap. of *Matth.* at the 43. ver.) been taken from them: and shall againe according to this, be suddenly and extraordinarily restor'd unto them: as *Joel* also before intimated, by the plentifull distribution of Gods Spirit in the last dayes.

Mr. Petrie's Answer.

All this Section fights against vaine imaginations: for (as it is said) by all Israel we understand not the Gentiles onely, but the seed of the Promise, that is, the faithfull Jewes, and others in all Nations. as for that Prophecie, Esa. 66. 8. was is not fulfill'd truly (albeit not fully) when the believing Church travelled, and brought forth so great multitudes.

tales in one day, or may be called a Nation, at 3000. and 5000. converted in a day. Act. 2. 41. and 4. 4. and the people with one accord gave heed unto these things, which Philip spake, and they who all had given themselves unto Simon Magus from the least to the greatest, believed and were baptized both men and women, chap. 8. 6. and chap. 19. 17. 18. this was knowne unto all the Jewes and Greeke dwelling at Ephesus, and feare fell on them all, and the name of the Lord Jesus was magnified, and many believed, and ver. 20. so mightily grew the word of God and prevailed, not onely at Ephesus, but almost throughout all Asia, ver. 10. and 26. besides many other passages, and other great and miraculous conversions, whereof see read in Ecclesiasticall Histories. So that what was a wonderment unto Esai. or the faithfull in his time (who hath heard such a thing!) hath been truly done many a day before these our dayes; the evidence whereof we thinke, should be motive enough to make any partiall or unpartial Reader understand that Prophecie generally; and so much the rather when (by this Author's owne confession pag. 33.) it is imphied not so much the returne of the whole Nation to their Country, as to their God: it is vaine, it was in part fulfilled at their returne from Babel: for then they reared up their walls, they planted Vineyards, &c. but it is a grosse opinion to thinke, that all the particulars of these Prophecies should be fulfilled (in a proper acceptation of the words) at one and the same juncture of time: and it is as vaine to thinke, that that Prophecie of Joel concerning the plentifull pouring downe of the Spirit could not be fulfilled by the accomplishment of our Saviours Prophecies, Matth. 21. 43. There is no dependance of this Prophecie on the words of Joel, and every one who hath eyes may see, that our Saviour speaks not there of the temporall Kingdome of the Jewes, but of the Gospel, saying he calleth it the Kingdome of God, and he saith, It shall be taken from them, and another Nation shall bring forth the fruits of it: their temporall Kingdome was taken from them already; and these last words cannot be understood of any temporall Kingdome: neither were these Romans who destroyed Jerusalem, more devoute then the stubborne Jewes.

Reply.

As the last part of the note, so the first part of this Section was too strong for your pallet, and therefore it was high time for you, to cry out, [all this Section fights against vaine imaginations,] of which kind of answers you have a very pregnant fancie. But as

vaine

aine as they are, they have made the greatest Scholars in Christendome to confesse, that a generall conversion of the *Jewes* is here foretold by the Apostle; and to deny, that no more but a partiall and successive conversion of them with the *Gentiles*, throughout the whole time of the *Gentiles* calling, is here meant, as you would have the Apostle understood. For *I would not Brethren that ye should be ignorant of this mystery, &c.* saith St. Paul, what? was it a *mystery*, that some *Jewes* were then joyn'd with the *Gentiles* in the Church of Christ? or shall we thinke, that the Apostle would admonish them not to be ignorant of that which they could not be ignorant of? to wit, that some *Jewes* as well as the *Gentiles*, were then to be converted: No doubtlesse, but to be mindfull of that which being a mysterie they were ignorant of, untill he had now reveal'd it unto them; to wit, the conversion of *All Israel*, of the whole Nation when the fulnesse of the *Gentiles* should come in. And as I have before shewed, that *Israel* here is properly to be taken, so I dare say, that you cannot alledge any text of Scripture, that will iustifie the mysticall acception of it, if it be thoroughly scan'd. And whereas you say [*that the Prophecie, Esa. 66. ver. 8. was fulfill'd truly (albeit not fully) when the believing Church was called, and brought forth so great multitudes in one day, as may be call'd a Nation, or 3000. and 5000. Acts 2. 41. and 4. ver. 4. and chap. 8. ver. 6. and chap. 19. ver. 10. 17, 18. 20. 26. besides other great and miraculous conversions, whereof we read in Ecclesiasticall Histories.*] Certainly your application faileth you very much. For first the Prophet speaks of the conversion of a whole Nation, not of halfe a Nation; and much lesse of so small a number, as you (to maintaine your cause) would perswade us to take for a Nation. Secondly, he speaks but of one Nation (to wit, the Nation of the *Jewes*) and not of the *Jewes* and *Gentiles* both; as you in these instances doe interpret him. Thirdly, he speaks of *Sion* travelling, when she should returne from her unbelieve (as the contemporizing Prophecies in the same chapter doe shew) and not before she fell into unbelieve; as the conversion of the *Jewes* which you mention, was. And fourthly, the conversion he foreshewes, is to be so sodaine, that it is said to be performed [*at once*] which cannot be affirmed of a conversion of any ordinarie continuance, and how then can it be affirmed of a conversion of so many yeares and ages,

as you understand it of, in applying it to the whole time under the Gospel? For suppose that a great summe of money were to be paid to you [at once] would you give the creditour leave to make this construction of it, that it was to be paid by him and his heirs, to you and your heirs, untill it were all paid? doubtlesse you would not: and yet as if all the time betwixt Christs first and second coming, were not time enough to be understood by [one day, and at once] you tell us too [It is certaine, it was in part fulfill'd at their returning from Babel, for then they reared up their walls, they planted Vineyards, &c.] Who ever heard of such a large [at once?] of an [at once] to begin at the deliverance of the *Jewes* from *Babylon*, and to continue to the next appearing of Christ? what? could the Prophet have made the speedie execution of that he speaks of, a matter of so great admiration, if it should have been any long time in fulfilling? or shall we say, that *Adino* the Ezrite, who lift up his *Speare* against eight hundred, whom he slew at one time, did it at so many severall times as there were men slaine by him? 2 *Sam.* 23. ver. 8. or that when *Abraham* said, *Let not the Lord be angry, and I will speake yet but this once*, *Gen.* 18. ver. 32. it is to be understood that he spake more then that once? or that when the Lord said unto *Josua*, *Te shall goe about the City once*, *Josh.* 6. ver. 3. it was to be done many times together? (for in all these texts there are the same words in the originall, as are here in the Prophet) were not this most wilfully to contradict the text? and yet you can very modestly, reverently, and righteously affirme that [It is certaine this [once] was in part fulfill'd at the *Jewes* returning from Babel.] But where are the reasons that prove this certainty, seeing there is neither in this verse, nor in the whole chapter, any mention of *Babylon*, or of walls and Vineyards? and if there had been mention of rearing up their walls and Vineyards: how could you understand it properly here, who take it figuratively, *Amos* 9. ver. 14.? so that all this being laid together, to wit, that this Prophecie doth speake of the conversion of a whole Nation, of but one Nation, of a Nation formerly given up to unbelieve, and at once againe to return to the truth; it should me thinks, be motive enough to make any partiall or impartiall Reader, to understand the accomplishment of it particularly of the Nationall conversion of the *Jewes* onely, by the plentifull effusion of Gods Spirit up-

on them before the great and terrible Day of the Lords appearing, as *Joel* hath prophesied. And as for that which followes, any one that hath but halfe an eye may perceive how well your eye-sight serv'd you, when you conceived, that the Prophecie *Matth.* 21. *ver.* 43. was alledg'd by me to prove the temporall Kingdome of the *Jewes*; who have alledg'd it onely as a reason to shew, that this Prophecie of *Isaiah* could not be fulfill'd at the returning of the *Jewes* from *Babylon*, because the meanes of salvation (the Kingdome of God, as our Saviour calls it) was then amongst them onely, of which they were to be destitute before the accomplishment of this Prophecie, which shewes their conversion to it againe. And he may perceive too how you take *my cause* *pro causa*, how injuriously you impute unto me the alledging of the accomplishment of our Saviours Prophecie; to shew that *Joels* Prophecie was not fulfill'd, which was indeed before prov'd by such reasons as you could not answer.

Israel's Redemption.

CHAP. III.

Of the surviving Gentiles subjection unto, and communion and fellowship with the Jewes, in the knowledge and worship of God.

YOU have hitherto heard of the deliverance and happinesse of the *Jewes* onely; I shall now acquaint you with their partakers, which shall be such as are left of the Nations, that are then to be destroy'd, as you may see in the 66. chapter of *Isaiah* at 15. and 19. verses. Behold, the Lord will come with fire, and with his Chariots like a whirle-winde; to render his anger with fury, and his rebuke with flames of fire, for by fire, and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many. And I will set a sign among them, and I will send those that escape of them, unto the Nations, to Parthians, Pul, and Lud, that draw the bow, to Tubal and Javan, to the Isles a farre off, that have not heard my fame, neither have seen my

31.

*Back: 39. v.
4, 5, 6 &c.
Matth. ver. 1.
Psal. cxx. 3.
1 Thess. i. v.
7, 8, &c.*

my glory, and they shall declare my glory among the Gentiles: And they shall bring all your brethren for an offering unto the Lord; out of all Nations, upon horses, and in Chariots, and in Litters, and upon Mules, and upon swift beasts to my holy Mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for Priests, and for Levites, saith the Lord. For at the new Heavens, and the new earth, which I will make: to wit, at the judgement of the dead, when this Heaven and Earth shall passe away, as it is in the 20. chap. of the Rev. at the 1. ver. and in the 21. chap. at the 1. ver. as these) shall remain before me, saith the Lord; so shall your seed and your name remain, (to wit, after their forefald returne from captivide) And it shall come to passe, that from the new Moone to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord, and they shall see and looke upon the carcases of the men that have transgressed against me; for their worme shall not dye, neither shall their fire be quenched, and they shall be an abhorring to all flesh. Read also in the 61. chap. the 4, 5, 6, 7 verses, and in the 60. chap. the 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. The same Prophecies also you may finde in the 4. chapter of Micah, at the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. of Zephaniah, at the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. of Ezekiel, at the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. of Isaiah, at the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. of Jeremiah, at the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. of Daniel, at the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. of Hosea, at the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Mr. Petrie's Answer.

It is now manifest, that these forenamed Prophecies are not of the earthly prosperity of the Jewes onely, and we know certainly, that the Gentiles are partakers with the Jewes: so that the proove of this point is needlesse, and neverthelesse he filleth up some pages with Prophecies to this purpose.

Reply.

Now we are come to the Prophecies that decide the difference, for the very ground of the controversie is, Whether the Jewes and Gentiles are already joyn'd into one Church; which you affirme, and we denie, and yet both agree that these Prophecies doe fore-shew their uniting. And what then doe they say of it? certainly they

they say not, that the *Jewes* and *Gentiles* were united into one Church, whilst the Church was amongst the *Jewes* onely, and some *Gentiles* were cal'd into it; as it was before Christs coming: neither doe they say, that they are united into one Church, whilst the Church is to be amongst the *Gentiles* onely, and some *Jewes* cal'd into it: as it hath been since Christs coming: but this they say, that at their uniting, the whole Nation of the *Jewes*, and all Nations of the *Gentiles* that are left shall worship God after the same manner at *Jerusalem*. This they shew of themselves, and compar'd with the Prophecies which concerne our *Saviours* reigne on earth they infallibly declare too, that at their uniting, all Nations in the world shall make but one Church and Kingdome under the government of our Lord Jesus Christ: which is enough to shew, that in the ensuing discourse you doe but vainly kick against the pricks, and manifest an obstinate apostasie from the truth. But lest the unlearned Reader should mistake molehills for mountaines, and shadows for substances, wee must proceed to examine your Answers. And first you tell us [*It is now manifest, that these forenamed Prophecies are not of the earthly prosperity of the Jewes onely.*] What? is it manifest that these forenamed Prophecies speake not onely of the prosperity of the *Jewes*, because the prosperitie of those dayes belongs not to the *Jewes* onely? Because I say, these Prophecies here doe shew that the *Gentiles* shall be partakers with them in the peace, piety, and plentie of that time? who sees not this *non sequitur*, the Independencie of this inference? These last Prophecies shew, that the prosperous estate of the *Gentiles* shall be dependent on their voluntary submission to, and union with the *Jewes*; therefore those forenamed Prophecies touching the *Jewes* returne unto, and prosperitie in their owne Land, are not of the prosperitie of the *Jewes* onely: such bald untruths and sophistical Arguments doe stop many a breach in this worke of yours; and help very much to gaine the simple, and to hold up the confidence of the prejudicate Christian. You goe on, and say [*we know certainly that the Gentiles are partakers with the Jewes.*] Partakers? of what? of the happinelle which the accomplishment of the Prophecies here alledg'd, was to bring forth unto them? You must first prove, that these Prophecies are fulfill'd, before you can affirme, that they are partakers of the contemporating

rating happinesse reveal'd in them, and unlesse you meane that they are partakers with them of the happinesse forebowed in these Prophecies, you doe but equivocate, in saying, [*that the Gentiles are partakers with the Jewes.*] And yet you conclude, [*so that the prooffe of this point is needlesse, and neverthelesse he filleth up some pages with Prophecies to this purpose.*] Doubtlesse this is spoke of purpose to baffle the Reader from a serious consideration of the union which these Prophecies speake of, which is so obvious, that every ordinary apprehension may of it selfe perceive, that it is not yet accomplished; and this you knew very well, and therefore have not so much as quoted the Chapters, or bookes where these Prophecies are reveal'd. Was not this after all your braying, to plead guilty? For if this point was needlesse, you might so much the rather have afforded the Reader a sight of, or at least a direction unto the Prophecies so needlessely alledged, seeing you could not have wisht for a greater advantage against me. But when you passe over the former Prophecies untoucht, and keep these wholly out of sight, who will not conclude from hence, that you could not possibly disprove the proper and historicall accomplishment of them? and consequently, that the time of their accomplishment, is not yet come?

Israel's Redemption.

31.

I know that most of these Prophecies are chiefly interpreted of the joyning together of the *Jewes* and *Gentiles* in one Church, and rightly.

Mr. Petrie's Answer.

If they be chiefly, and rightly interpreted so, why should we not acquiesce? shall we goe about to interpret them unwrightly? that were to put out our eyes, and deceive our selves and others.

Reply.

As I say, that Interpreters doe rightly affirme, that these Prophecies doe concerne the joyning together of the *Jewes* and *Gentiles* into one Church: so I say also that they doe wrongfully apply the accomplishment of these Prophecies to the time of the substituted *Gentiles* calling. And therefore by your fallacious dividing of these words from that which followes, you doe wilfully put out your owne eyes, that so you may the better beguile others of the truth. For first the union forebowed in these Prophecies is

not

not to begin, untill the Nations which shall oppose the Jewes after their returne be miraculously overthrowne at the coming of our Lord Jesus Christ, as the foresaid Prophecie of *Isaiah*, chap. 66. at the 15, 16, 19. ver. &c. compar'd with the 38. and 39. chapters of *Ezek.* with the 3. chap. of *Jos.*, and with the 19. chap. of the *Rev.* at the 11, 12, 13, 14, 15, &c. doth plainly declare. And secondly, at the accomplishment of the union foreshewed by these Prophecies. All Nations must goe up to worship before the Lord at Jerusalem; as the latter part of the 66. chapter of *Isaiah* doth shew, to which we may adde the Prophecies in the 8. chap. of *Zech.* at the 20. ver. &c. and in the 14. chap. at the 16. ver. &c. The words are, Thus saith the Lord of Hostes, it shall come to passe, that there shall come people, and the Inhabitants of many Cities: and the Inhabitants of one Citie shall goe to another, saying, Let us goe speedily to pray before the Lord of Hostes, I will goe also; yea many people, and strong Nations shall come to seeke the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hostes, In those dayes it shall come to passe, that ten men shall take hold, out of all Languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, We will goe with you, for we have heard, that God is with you. And it shall come to passe, that every one that is left of all Nations which come against Jerusalem shall even goe up from yeare to yeare, to worship the King the Lord of Hosts, and to keep the feast of Tabernacles: and it shall be that who so will not come up of all the Families of the earth unto Jerusalem, to worship the King the Lord of Hosts, even upon them shall be no rain. And thirdly, at the accomplishment of this union, the Jewes shall not seeke unto the Gentiles, but the Gentiles in generall unto the Jewes onely, for instruction in the wayes of God, as *Isaiah* saith, chap. 2 ver. 2. and 3. and *Micah*. chap. 4. ver. 1. and 2. It shall come to passe in the last dayes, that the mountains of the Lords house shall be established in the top of the mountainer, and shall be exalted above the hills, and all Nations shall flow unto it; and many people shall goe and say, Come ye, and let us goe up to the Mountaine of the Lord, to the house of the God of Jacob, and he will teach us his wayes, and wee will walke in his pathes, for out of Sion shall goe forth the Law, and the word of the Lord from Jerusalem. And fourthly, at the accomplishment of this union (and throughout the whole time of its continuance, which is exprest *Rev.* the 20. ver. 2, 3.) there is to be an uninterrupted peace.

peace over all the world, as the following words of the foregoing prophecy of *Isa. & Micah*, doe manifest. And he shall judge amongst the Nations; & shall rebuke many people; & they shall break their swords into plowshares; & their speeres into pruning hooks, nation shall not lift up sword against Nation, neither shall they learne to warre any more. With which agreeth that of *Hosea chap. 2. ver. 18.* In that day I will make a Covenant for them, with the beasts of the field, and with the fowles of Heaven, and with the creeping things of the ground. And I will break the bow, and the sword, and the battell out of the earth; and will make them to lie down safely. And to this wee adjoyne the prophecy, *Psal. 46. 3, 9.* Come behold the workes of the Lord, what desolations he hath made in the earth. He maketh warres to cease unto the ends of the earth, he breaketh the bow, and cutteth the speare in sunder: he burneth the chariot in the fire. And fiftly, at the accomplishment of this union, the converted Jew shall not be governed by the ecclesiastical and civill lawes of the Gentiles, as it is now; but the Gentiles by the ecclesiastical and civill lawes of the Jewes; as is before shewed by their going up to Jerusalem to worship, and to be instructed in the wayes of the Lord. And as touching their civill government, it is further evidenced by the prophecies in which the Gentiles great subjection to the Jewes is revealed. Of which sort are the prophecies, *Isaiah chap. 14. 1, 2. chap. 49. 22, 23. chap. 60. 9, 10, 11, 12. &c. and chap. 61. 4, 5, 6, 7.* And thus, good reader, thou hast the true sense and scope of the prophecies, with which (as Mr Petrie saith) I have needlessly filled many pages; and doubtlesse it was very needfull for him to say so, seeing their perspicuity is so irresistible, that he could finde no mysticall paraphrase against it, to puzzle thee withall.

Israel's Redemption.

33.

But to say, that this is now fulfilled, in the time of the subjugated Gentiles vocation, is to overthrow what was before affirmed, and to take great paines to beguile our selves and others of the truth: it is, I say, to put our owne eyes, and bid others follow us; for St Paul in the 11. of the *Rom.* tells us plainly, that the Jewes are broken off from their Olive tree: and that we are grafted in for them: that they are cast away: that they are hardened: that God hath concluded them all in unbelief: and that through their fall salvation is come unto us; to provoke them to jealousy. And therefore it cannot possibly

bly be maintained, that the Jewes and Gentiles are as yet, one *sheepfold*. *Ioh. 10. 16.*

Mr Petrie's Answer.

The Apostle saith not, that all the Jewes are broken off, but rather the contrary, *ver. 1.* and 5. neither saith he, that God hath shut up all the Jewes in unbelieve, that he might have mercy upon all the Jewes: but (as our former translation saith, conforme to the original) God hath shut up all in unbelieve that he might have mercy upon all: whereunto the words of the same Apostle *Gal. 3. 22.* The Scripture hath concluded all under sinne, that the promise by faith in Jesus Christ might be given to them who beleeve. Here the Apostle is not speaking of the Jewes onely, but generally both of Jewes and Gentiles; and so farre must his words be extended therto, seeing he is speaking of them, *ver. 30.* and 31. and so the meaning of *ver. 32.* is; It was the counsil of God to suffer both Jewes and Gentiles to fall into unbelieve or disobedience (as the word *Apeitheia* likewise imports, and the word in *ver. 30.* *Gal. 3.*) that he might save all his elect both of Jewes and Gentiles after one way, not by their workes, but of his mercy onely. And therefore I cannot possibly conceive, how a man of understanding, can bring or receive such a conclusion out of these words, as this, It cannot possibly be maintained, that the Jewes and Gentiles are as yet one sheepfold. For besides the fallacy of the consequence, the conclusion is contrary to the expresse words of Scripture, especially, *Ephes. 2. 11.* Remember that yet being in time past Gentiles in the flesh, who were called uncircumcision by that which is called the circumcision in the flesh made by hands—but now in Christ Jesus yet who sometimes were farre off, are made nigh by the blood of Christ: for he is our peace, who hath made both one, having broken downe the mid-wall—for to make in himselfe of twaine one new man. And who will deny, that the churches ministering among the Gentiles are members of the same body and Church universal, whereby Abraham, Jacob, David, Ezechias, Paul and others were? now then, even now Jewes and Gentiles are one fold.

Reply.

What the Apostle affirms wee deny not, and therefore wee say not that every family amongst the Jewes, and every Jew of every family, was cast away; was broken off from their Olive. But whether as the Apostle saith, If the fall of them be the riches of the world, *ver. 15.* and, As concerning the Gospel they are enemies for your sakes, *ver. 28.*

and,

and, *God hath concluded them all in unbelief*, ver. 32. These passages we understand with the Apostle to be meant of all the Tribes, though not of all of every Tribe. I say, with the Apostle, for so generall was the unbelief of the *Jewes* even in St. Paul's time. that chap. 10. 1, 2. he saith, *Brethren, my hearts desire and prayer to God for Israel is, that they may be saved. For I bear them record, that they have a zeale of God, but not according to knowledge.* And in the 13. and 14. verses of this chap. he hath these words of them. *For I magnify mine Office; if by any means I may provoke to emulation them which are my flesh, and might save some of them.* Not any one Tribe, but here and there some, (yea but some in all, here and there) amongst the Tribes. And your flying to the former translation of the 32. ver. as to a refuge against the evidence of the last translation, will not serve your turne; seeing the words in the originall are *ἐν ἀπιστί*, which are more fully and more fitly rendred by [*them all*] then by [*all*] onely. And the [*them all*] in the 32. ver. must needs have relation to the *Jewes* onely exprest in the third person by [*their, these, and they*] in the 30. and 31. verses. And not to the *Gentiles* exprest in the second person, by [*us, and, you.*] And the reason you bring to prove, that the 32. ver. must be extended to *Jewes* and *Gentiles* both, to wit, [because the Apostle in the 30. and 31. verses is speaking of both,] is of no force at all, seeing he speakes of the *Gentiles* as beleevers, and of the *Jewes* as unbelievers. And therefore might well say of the Tribes who were then left in unbelief, *For God hath concluded them all in unbelief, that he might have mercy upon all.* But of the *Gentiles* who had then obtained mercy (through the *Jewes* unbelief) he could not affirme this. Neither will the text which you have alledged out of Gal. 3. 22. (as parallell to this in the former translation) any thing availe you. For there is a vast difference betwixt these propositions. *The Scripture hath concluded all under sin.* And, *God hath concluded all in unbelief.* The first is universally, and actually true; seeing all men are sinners; as well beleevers, as unbelievers. But the last is not universally, and actually true; seeing all men are not unbelievers, nor ever were since the first promise of a Saviour. Yea the Apostle saith Gal. 3. that *the Scripture hath concluded all under sinne*, for this very cause, to wit, that the promise by faith of Iesus Christ might be given to them that beleeve. That is, to them that are not concluded in unbelief, albeit they

are concluded under sin. And therefore it must needs be granted, that the 32. ver. *Rom. 11.* is applied by the Apostle to some men onely, and not to all; to wit, to the unbelieving *Jewes* in opposition to the believing *Gentiles*. And consequently must of necessity too be meant of all the Tribes, none excepted; because it cannot be meant of all *Jewes*, none excepted. And if this be not evidence enough to make you understand the 32. ver. of the *Jewes* onely, wee have undeniable experience to helpe cleare your eye-sight: For tell us, what are the many numerous multitudes of the unbelieving *Jewes* disperst at this day amongst the Nations of the *Gentiles*? are they the Nation of the *Jewes*, or are they not? if they are, then were all the Tribes concluded in unbelieve; if they are not, then tell us what Tribe, or Tribes are wanting, that fell not, or continued not in unbelieve with the rest. For surely in the opinion of great Divines the Holy Ghost hath reckoned up by *St. John Rev. 7.* all the Tribes as remaining, and to be converted, not long before the destruction of the Beast and false Prophet. And therefore it is somewhat hard to conceive, how a man of such understanding as you conceite your selfe to have, could notwithstanding so much evidence of Scripture and experience condemne this conclusion. Therefore it cannot possibly be maintained, that the *Jewes* and *Gentiles* are as yet one sheep-fold. And as for the fallacy of consequence, let the reader judge, whether it be on our part, who say, that the *Jewes* and *Gentiles* shall not be united into one Church, until the whole Nation of the *Jewes* be converted, and the foresaid prophecies accomplished: or on yours, who granting, that these prophecies doe foreshew their uniting, doe affirme that they are already thus united, although not one of these prophecies be fulfilled, nor any one Tribe converted. But to prove that the *Jewes* and *Gentiles* are united into one Church, you alledge [*Eph. 2. ver. 11. &c.* Remember that ye being in times past *Gentiles* in the flesh—that at that time ye were without Christ—but now are made nigh by the blood of Christ—who hath made both one, and broken downe the midwall of partition betwene us—for to make in himselfe one new man.] And is *St. Paul* then contrary to himselfe? what? would he have with himselfe accursed from Christ for his brethren, his Kinsmen according to the flesh, *Rom. 9. ver. 3.* or would he have said, that going about to establish their own righte-

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nessesse,

usuisse, they had not submitted themselves to the righteousness of God.
 chap. 1. v. 3. or *Even so have these also now not believed, that through*
journey they also may obtaine mercie, chap. 11. ver. 31. would he
 have said all this of the *Jewes* (and much more to this purpose)
 if the *Jewes* and *Gentiles* had then equally embraced the Gospel?
 if the Tribes had been already one bodie, or then likely to become
 one bodie with the believing *Gentiles*? *Woe* belesse he would not.
 And therefore, First I may say, that these words [*who hath made*
both one] are to be referr'd to the meriting cause or purchase of
 their union already wrought on Christ's part, by the shedding of
 his blood for them: and not to the actual accomplishing of this
 purchased union in them; which was to be performed in the time
 fore-appointed by God for it. For as in the 6. ver. of this chapter,
 where the Apostle saith likewise in the pretertense. *And hath raised*
us up together, and made us sit together in heavenly places in Christ
Jesus. The words could not be meant *de facto*, of the actual pos-
 sessing of these heavenly places by the Saints then on earth; but *de*
jure, of their right unto them by Faith in Christ, in like manner
 he might say, that Christ had made the *Jewes* and *Gentiles* [*one*]
 by purchasing their union, by paying the price of their reconcil-
 iation with God, and amongst themselves, although it were not
 to be fulfill'd by an actual dispensation of it unto them, untill the
 fulnesse both of the *Jewes* and *Gentiles* should come in, as it is *Rom.*
11. ver. 12. 25. Or secondly, I may say (as you your selfe deter-
 mine of the union betwixt the two people in your answer to my
 next words) that the union the Apostle here speaks of, is not to
 be understood of an actual union betwixt the *Jewes* and *Gentiles*
 then living: but of an actual union betwixt the Church of the
Gentiles then begun under the New Testament, and the Church
 of the *Jewes* formerly gathered under the Old Testament, (both
 which were to make one new man, that is, that one glorified As-
 sembly and mysticall bodie of Saints which shall come with Christ
 their head at his next appearing. Whereas the union which wee
 treat of, and which is fore-shew'd by the preceding Prophecies, is
 to be of all Nations on earth in one visible Church. And thirdly
 as I say not, that all the *Jewes*, but all the Tribes were concluded
 in unbelieve, so I denie not that the first fruits of the *Jewes* under
 the Gospel are joynd unto the Church of the *Gentiles*; but I de-
 nie

nle that this is such an uniting of the *Jewes* and *Gentiles* as the preceding Prophacies doe reveale, or that it is any more an uniting of them into one Church, then the calling of the believing *Gentiles* before Christs coming, was an uniting of the *Jewes* and *Gentiles* into one Church; and therefore I thus retort your following Argument against your selfe. Who will denie, that the believing *Gentiles* living amongst the *Jewes* before Christs coming (yea before the foresaid Prophets dayes) were members of the same bodie and Church universall, whereof *Abraham*, *Jacob*, *David* and others, were members also? then therefore (by this Argument) even then the *Jewes* and *Gentiles* were one fold.

Israel's Redemption.

And as for those which were converted at the first preaching of the Gospel, and at other times since, they are but the first fruites, and roote (as I may say) of the branches, and lump, which shall follow after them by a generall conversion: and therefore the calling of these can no more be accounted a conversion of the *Jewes*, then the calling of those *Gentiles* which were gathered to the Church before Christs coming can be taken for the conversion of the *Gentiles*; who were (as time hath shewne us) but the [*typus*] the forerunners and pledge as it were of all those Nations, which were a long time after converted, by the ministry of the Apostles and their successours.

Mr. Petrie's Answer.

Those who were converted at the preaching of the Gospel, howbeit they may be called the first fruites of the Gospel preached since the incarnation of Christ, yet they cannot be called the first fruites of the sheepfold, seeing the Fathers are the roote and members of the same bodie of Christ, as they are expressly said, Rom. 11. 16. being converted with ver. 23. They are beloved for the Fathers sake. Now, there is a vast difference betwixt the calling of the *Gentiles* under the Old Testament, and the calling of the *Jewes* under the New: for very few *Gentiles* were converted, even nothing in comparison of the converted *Jewes*; and albeit not so many 1000. have been converted as may be converted, yet that is no impediment of the union betwixt the two people, which consists in the union of the Church under the Old and New Testament, even albeit never a Jew were converted.

Reply.

In the first words of this answer, you say with me that the *Jewes* which were converted at the preaching of the Gospel, may be call'd the first fruits of the Gospel: but whereas you adde [*yet they cannot be call'd the first fruits of the sheepfold:*] you speake of your owne; howbeit in such a manner, as if I had affirmed, that they were the first fruits both of the Gospel, and Sheepfold; (which had been a meere contradiction.) You say next, [*that there is a vast difference betwixt the calling of the Gentiles under the Old Testament, and the calling of the Jewes under the new: because the Gentiles then converted, were very few, even nothing in comparison of the converted Jewes since the Gospel.*] And suppose the *Jewes* were more, yet seeing no one Tribe of the *Jewes* hath been converted since the incarnation of Christ, as no one Nation of the *Gentiles* was before the incarnation, why should these first fruits of the *Jewes* (though more) be taken for the conversion of the *Jewes*, rather then those first fruits of the *Gentiles* (though fewer) be taken for the conversion of the *Gentiles*? But yet it is but suppos'd by me, and but said by you, that the *Jewes* converted under the Gospel, are more then the *Gentiles* converted under the Law were. For most of the *Jewes* converted under the Gospel are mention'd in the *Acts*, and besides the many *Gentiles*, that became Proselytes in the flourishing and powerfull estate of the *Jewes*; wee read *Hester* the 8. ver. 17. that in the very time of their captivity, *many of the people of the Land did Judaize* (as the originall hath it) that is, did turne to the *Jewes* Religion: and these [*many*] must needs be a great multitude, seeing the Land which *Abasurnus* reigned over, was divided into an hundred and seven and twenty Provinces, in all which the *Jewes* inhabited, as the Letters sent into these Provinces, by *Haman* for their destruction, and by *Mordecai* for their deliverance doe witnesse: and it is not unlikely, that as in all these Provinces some were converted unto them: And in the very last dayes of the Jewish Church, the multitude which came together to heare the *Apostles* speake with other tongues, were partly *Jewes*, and partly *Proselytes*, *Acts* 2. 10. And therefore doubtlesse the number of the converted *Gentiles* before Christs coming doth not come so much short of the number of the *Jewes* converted since Christs coming

comming as you pretend: yea for ought that you or any man else can tell, they doe not onely equall but exceed the number of these *Jewes*. And lastly, in saying [that the union of the two people, of the *Jewes* and *Gentiles*, consists in the union of the Church under the Old and New Testament;] You doe herein grant, first, that the Church under the New Testament, is the Church of the *Gentiles*; and so not of the *Jewes* and *Gentiles* both, as it should be, if it did proportionably consist of the *Jewes* and *Gentiles*. And secondly, you doe herein grant, that the Apostles words, *Ephes. 2. ver. 11.* &c. are meant of this union: for you cannot conceive, [that the union betwixt the two people consists in the union of the Church under the Old and New Testament:] unlesse you doe conceive withall, that the places which speake of their union are so to be understood. And thirdly, you doe herein contradict the preceding prophecies (which you grant to forebiew the same uniting of the two people) for these Prophecies doe plainly declare the uniting of the whole Nation of the *Jewes* with all the Nations of the *Gentiles* on the earth: and not the uniting of *Gentiles* under the Gospel with *Jewes* under the Law; not the uniting I say, of one part of Christs mysticall bodie the Church then in heaven, with another part thereof newly cal'd to the Faith on earth.

Israels Redemption.

35.

And besides, how the bringing of the *Jewes* out of all Nations upon horses, and in *Litters*, and in *Chariots*, and upon mules, and upon mens shoulders, can beare any other but a literall sense; or how the vaile that is spread over all Nations, can now be said to be destroy'd, when as so many of them ruine a whoring after their owne inventions, I cannot conceive. Yea, *Euen unto this day*, saith St. Paul of the *Jewes* in his time, when *Moses* is read, the vaile is upon their heart. Never thelesse, when it shall returne unto the Lord, the vaile shall be taken away. (*2 Cor. 3. ver. 15.* and *16.* But we see not yet *Israel* return'd (yea we see it fall into more grosse ignorance and superstition) and therefore the vaile is not yet taken away, and consequently is not yet destroyed from all Nations.

Mr. Petrie's Answer.

Whether he cannot or will not conceive it may be doubted: many 1000 have conceiv'd both these: he gives no reason of his doubting in the former; and the cause of his doubting in the other is naught; for albeit the vaile

voile be not taken away from all the Jewes, and from all of all the Nations (in which sense it shall never be taken away, seeing the Church on earth is alwayes a mixed company) yet certainly it is taken away from the Jewes and all the Nations, so wit, so many of them, as turns to the Lord, which are so many as the Stars in heauen, that is, numberable to men. For the grace of God that brings salvation hath appeared unto all men, Tit. 2. 11. And God who hath commanded the light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ: so writes a Jew unto the Gentiles, 2 Cor. 4. 6.

Reply.

The reason of my doubting in the former passage, is because neither you, nor any other can give a reason sufficient to prove, that the bringing of the Jewes for an offering unto the Lord out of all Nations, upon horses, and in Litters, and in Chariots, and upon mules, and upon swift beasts, &c. to Jerusalem at Jerusalem, is not to be taken in a proper sense for the best reason you can shew, is (as it seemes) that many thousands have conceived these words in another sense, which is as good a reason to prove that other sense to be the true sense of them, as it is to say, that Mahomet was no false Prophet, because many millions have and doe veroriously conceive him to be a true Prophet. And why did you not afford us a sight of that other sense, which so many 1000. have taken these words in: and of the important reasons, that move them so to doe? seeing you confesse page 10. that the Scriptures are properly to be taken, unless the proper sense be dissonant from the scope of the text, or contrary to the analogie of Faith, or honesty of manners: neither of which hath been prov'd of the proper sense of these words: nor of any of the Prophecies upon which you strive so much to impose a figurative sense. And as you have not brought a reason to remove my doubting in this former passage: so you have not prov'd, the reason of my doubting in the other, to be naught. For in saying, [that others the walls be not taken away from all the Jewes, and from all of all the Nations (in which sense it shall never be taken away, &c.) yet certainly it is taken away from the Jewes, and from all Nations, so wit, so many of them as turns to the Lord, &c.] In saying thus, you say nothing to the purpose: for was it not thus when the Prophet spake these words? was not

the

the vaille then taken away from as many of the *Jewes*, and of other Nations, as were then turn'd unto the Lord? And when *St. Paul* saith, *Even unto this day, when Moses is read, the vaille is upon their heart, neverthelesse when it shall returne unto the Lord, the vaille shall be taken away*: were there not then more *Jewes* converted to the Christian Faith, then have been ever since? and yet the Apostle saith, that the vaille was then upon their hearts, and speaks of the removing of it from them, as of a thing to be done, and not then done; although those were then converted which God had appointed to be then converted. And therefore the Apostles words are to be understood of the removing of the vaille from all the *Jewes*, and not from some onely. And the Prophet saith likewise, that God will destroy the Covering cast over all people, and the vaille that is spread over all Nations; which cannot be fulfill'd when onely a part of the vaille is destroy'd, as you understand it: but shall be, when the whole vaille is destroyed. And that it shall be wholly destroyed, the Prophecie of *Isaiab*, chap. 2. v. 2, 3. which shewes, that all Nations shall goe up to the mountaine of the Lords house, to be taught in his wayes; and the same Prophets words, ch. 11. v. 9. for the earth shall be full of the knowledge of the Lord, as the waters cover the Sea. And the Prophecies which shew that all Nations shall goe up to Jerusalem to worship, doe with the preceding Prophecie joyntly testifie: and therefore this first clause of your parenthesis doth flatly denie, what God doth frequently affirme. And the Scripture which you have alledg'd, is us'd onely as a daring glasse to dazzle the eyes of the heedlesse or unlearned Reader, for that of *Tit. chap. 2. ver. 11.* hath relation to the severall ages, Sexes, and conditions of men, as the preceding verses doe shew: so that [to all men] there, is no more then to all sorts of men, young, and old, male and female, Master and servane. And yet it might be true too, that the grace of God that bringeth salvation, had then appeared unto all Nations, in regard of the report and publishing of it amongst them; as *St. Paul* saith, *Rom. 10. ver. 18.* although not in regard of any effectuall participation of it by them. And as for that text, in the *2 Cor. chap. 4. ver. 6.* what doth it shew, but that God had reveal'd unto the Apostle and his Assistants, what they preach't unto others; to wit, the knowledge of the glory of God, in the face of *Jesus Christ*? and *Quid hoc ad Rombum*, what can you conclude from thence?

Israel's Redemption.

36.

Againe, I know no reason, why we should give more credit to the metaphorical interpretation of these Prophecies, then to the figurative exposition which some presume to put upon those words in the 13. of Zechariah, at the 10. ver. although St. John in his 19. chap. the 37. ver. hath alledg'd them as the onely cause that our Saviours side was pierced: of which fact doubtlesse there had been no necessity, if the Prophecie were not to be understood in a literall sense; and to say with others, that it was thus fulfill'd in the Disciples, who beheld our Saviours sufferings, is not onely to rob the Prophecie of its right end; but also to make the Disciples guilty of their Master's death: for the text saith expressely; *They shall looke upon him whom they have pierced.* Where also it followes; *And they shall mourne for him, as one that mourneth for his onely Sonne, and shall be in bitterness for him, as one that is in bitterness for his first borne.* In that day shall there be a great mourning in Jerusalem, at the mourning of Hadadrimmon, in the valley of Megiddon. But who can at the same time earnestly bewaile that mans death, whose punishment they themselves doe not onely procure, but scoffe at as all that murdered Christ; did at his.

Mr. Petrie's Answer.

1. He useth here rhetoricall termes, but certainly it cannot be conceived by his words, whether he takes them properly, or improperly: but we give no other interpretation of the Prophecies then he literall, that is, chiefly intended as he confesseth, page 37.

2. The Evangelist shewes that Prophecie of Zechariah to be properly fulfill'd in that part, that the sides of our Saviour were pierced; and no Interpreter saith, that the rest of that Prophecie was fulfilled at that instant; but we may justly thinke, that many of them who consented unto his death did mourne for that their fault; seeing our Saviour prayed unto his Father to forgive them, Luke 23. 34. and the same Evangelist beareth witness, that they who had crucified him, were at the preaching of Peter pricked in their hearts, Acts 2. 23. 37. whereby we conceive that that Prophecie was not fulfill'd in the Disciples, neither in respect of the piercing his sides, nor of looking to him at that time, (for they all fled away, except John) but in the Jewes, who indeed by wicked hands did crucifie him, and looked upon him, and afterwards did mourne for him, as one who mourneth for his onely Sonne: and the mourning

St. Joh. 19.
v. 39.

1 Psal. 21.
v. 16. &c.
Mat. 24.
v. 30.

ning was great, when 3000. were together pricked in their hearts. Now consider whether this exposition be more consonant unto those words of the Prophet, or thist other, whereby it is alledged, that all Iſra. Jewes who did not see him pierced, shall after so many hundred yeares mourne for their Fathers cruell and malicious contrivance: the former is fulfilled in the same persons within the space of seven or eight weekes; and the other is not of the same persons, neither within the space of 1600. yeares, if at any time it shall be verified.

Reply.

1. This is the second time that you cavill at my using of the word *literall*, for proper, although I herein speake but as Divines commonly speake, out of whom it were easie to fill up many pages with instances for the confirmation of this sense of the word. For what is the meaning of it in this Question, *An dogmata fidei ex solo Scriptura sensu literali, non autem mystico, figurato & parabolico stabilienda sint?* thus it is propos'd by Stagmannus: and by Broebmann thus, *An dogmata fidei e solo sensu literali, non autem mystico stabiliri commode atq; tuto possint?* and in the abridgement of the substance of Religion set forth by Amadus Polanus, page 137. concerning typical Oracles, are these words. Of the first sort are they which are understood of both of them, that is, the type and the substance together, and are to be taken properly, or as they use to speake, *literally*, as Ex. 12. 45. *Ye shall not breake a bone of it.* And now who hath shewed himselfe the novice? have I, in following Divines in the use of this word? or you in carping at me for it? And whereas you boast [*that you give no other interpretation of the Prophecies, then be chiefly intended,*] it were well if you did not: but surely you cannot prove your mytticall sense to be the sense chiefly intended: neither doe I say that it is, in telling you; that Interpreters doe chiefly expound the preceding Prophecies of the joyning together of the *Jewes* and *Gentiles* into one Church: for as I grant that they doe rightly conceive of the subject of these Prophecies, in affirming that they concerne the uniting of the two people; so I allow not of the application of this union to the time of the substituted *Gentiles* calling, by their mytticall interpretations of them.

2. That the Evangelist alledgeth this Prophecie of Zech. as then fulfilled, onely touching the piercing of our Saviours side, I willingly

lingly grant; and as the rest of the Prophecie was not at that time fulfill'd, so that it hath not been since fulfill'd, I doe also affirme. And yet if you looke into *Cornelius à Lepide* you shall finde, that some have said it was then wholly fulfill'd in the Disciples: of whom there were more present then St. John, as St. John himselfe records; I say more of the Disciples, if no other of the twelve, and therefore it is false, that our Saviour was not beheld by the Disciples. But as I say, that this exposition is quite contrary to the evidence of the Prophecie, which speakes of the piercing of Christ by his enemies, and not by his friends; so I say too, that your expounding of it as fulfill'd by the *Leues* that were pricked in their hearts at *Peters* preaching, *Acts* 2. ver. 23. 37. is not so consonant to the words of the Prophet, as you imagine. For albeit that many, if not most, of these *Leues* were consenting to his death, and upon their conversion were sorry for their sinne; yet the occasion of all this sorrow was St. *Peters* preaching, was the hearing I say, of what they had done, and not the beholding of their pierced Saviour, which the Prophet mentions as the onely occasion of their sorrow by whose mourning this Prophecie is to be fulfill'd. And our Saviour himselfe also hath foretold, *Matth.* 24. at the 30. ver. that this mourning is to be fulfill'd at his next appearing, his words are, *Then shall appeare the signe of the Sonne of man in Heaven, and then shall all the Tribes of the earth mourne, and they shall see the Sonne of man comming in the clouds of Heaven with power and great glory.* Whom then shall wee believe, our Saviour and the Prophet? or you? For what though the *Leues* which shall mourne for him so long after his suffering did not in their owne persons, either pierce, or see him pierced? yet as *Levi* is said to pay tithes in the loynes of his Father *Abraham*, so these are said to have done what their Fathers did? and Mr. *Brightman* in his exposition of the 7. ver. of the first chap. of the *Rev.* understands that too of the accomplishment of these words of *Zech.* which he expounds almost in the same termes as I have done, pag. 16. 17. of his *Rev.* of the *Apocalyps.*

Israel's Redemption.

37.

And what comparison is there, betwixt the griefe of a few fearfull and scattered Disciples, for a day or two; and the soleinne mourning of all *Judah* and *Jerusalem*, and that to every Family apart

apart and their wives apart? As therefore this Prophecie doth concerne the *Jewes* onely, and chiefly the Tribes that crucified their Saviour: so doubtlesse it shall then receive its accomplishment, when God at their generall conversion, shall pour upon them the Spirit of grace and supplications, that so they may at once obtaine the forgiveness of their sinnes; and thus lament their forefathers malicious and cruell contrivance, and their owne hereditary and willfull approbation of the death of Christ; who shall then descend unto them, to restore their Kingdome, and to reigne over all the earth, as it is in the 14. chap. of the same Prophet at the 5. and 9. ver. &c.

Zech. 12. v. 10.

Mr. Petrie's Answer.

It is said, ver. 11. There shall be a great mourning in Jerusalem, and ver. 12. and the Land shall mourne, every Family apart, &c. whereby is intimated a distinction of the mourning in respect of place: and as they did mourne at Jerusalem publickly, so we may easily conceive that these who had resorted as these publick Feasts unto Jerusalem, did likewise mourne apart after their returning, and were not contented with one dayes mourning (all facts that are credible are not written;) And therefore this Prophecie doth concern the Jewes (but not onely; seeing even the Gentiles may be said to have pierced his sides by their sinnes meritoriously, and to looke on him by faith, and mourne for their guiltinesse, &c.) and chiefly the persons that crucified their Saviour: So doubtlesse it is great impudence to affirme, that the same Prophet chap. 14. 5. and 9. ver. saith Christ shall descend unto the Jewes to restore their Kingdome, for there is not one word of restoring, nor of the Jewes Kingdome in these two verses.

Reply.

As in the preceding answer you have applied the accomplishment of Zech. words, ch. 12. ver. 10. to the Jewes converted by St. Peters first Sermon: so in this you endeavour to parallel their mourning, with the great and solemne mourning so largely exprest in the following verses of the same Prophecie. For it is said ver. the 11. *There shall be a great mourning in Jerusalem, &c. and ver. 12. The Land shall mourne, every Familie apart, &c. [whereby is intimated (say you) a distinction of the mourning in respect of place: and as they did mourne at Jerusalem publickly, so we may easily conceive, that these who had resorted as these publick Feasts unto Jerusalem did like-*

wife mourn apart after their returning—(all *sals* that are very credible are not written.) And therefore on the contrary you have written here what is not credible. For is it credible that the mourning of 3000. is any way comparable to the solemn and universall mourning of all *Judah* and *Jerusalem* for *Josiah*, 2 *Chron.* 35. ver. 24, 25. to which the mourning in this Prophecie is compared? Or is it credible that any of these *Jewes* who resorted unto *Jerusalem* out of so many Countries as are rehearst, *Acts* 2. ver. 9, 10, 11. were of the Families of *David* and *Nathan*, whereas the Tribe of *Judah* was not then carryed into captivitie by the *Romans*? And if they mourned after their returne into their severall Countries, into *Mesopotamia*, *Cappadocia*, *Pontus*, and *Asia*, &c. this was out of the Land, whereas the mourning the Prophet foretewes is to be observed by men and their wives apart, and what circumstance is therein the 2. chap. of the *Acts* from which you can gather, that any of the 3000. you speake of, were women? yea it is to be observed by all the Families of the *Jewes* that remaine, that is, that are living at the accomplishment of this Prophecie, and therefore the repentance of these 3000. could not possibly be the mourning here spoken of by the Prophet. You say next [that this Prophecie doth concerne the *Jewes*, and chiefly the persons that crucified their Saviour, but not onely, seeing even the *Gentiles*, &c. And did you not tell us even now, [that you give no other interpretation of the Prophecies then is chiefly intended?]] How then can you say here, that this Prophecie is chiefly meant of the *Jewes* in a proper sense; and yet meant also of the *Gentiles* in a figurative sense? is not this to give another sense besides that which is chiefly intended? and doe you thinke that both these senses are intended? if so, how shall we know certainly which is chiefly intended? Surely to affirme that the Holy Ghost doth intend a double sense in these Prophecies, is no small error; seeing it makes God to have, as it were a heart and a heart; to be I say, as a double dealer, who speakes one thing and meanes another: and shall we conceit thus of God? God forbid. Yea, let God be true, and every man a liar: as truth then is but one, so doubtlesse there can be but one true sense of any place in the Scripture, but one sense intended by God; and therefore to make the Scripture *Janus-like* to looke two wayes, is from man and not from

from God, and it is the readiest way that I know to foment division amongst men. But there is yet the heaviest charge behinde, for [*it is great impudence, you say, to affirme that Zech. chap. 14. ver. 5. and 9. saith Christ shall descend unto the Jewes, to restore their Kingdome, for there is not one word of restoring or of the Jewes Kingdome in these two verses.*] And yet his descending and reigning over all the earth is expressly foretold in these two verses, and shall he come to be King over all the earth, and yet not restore the Kingdome of the Jewes? what City then shall be the royall Citie of this great King, if not Jerusalem, whose extraordinarie restauration is promised in the verses immediately following, and to which all the Nations shall goe up to worship, as the latter part of the chapter doth foreshew? And what people shall be the choycest subjects of this great King, if not the Saints that shall come with him, and the Jewes (his brethren according to the flesh) whom he shall then deliver from their enemies, as the judgement reveal'd in the 12, 13, 14, and 15. verses doth declare? Certainly you must needs grant, that the Prophet hath here foretold the restoring of the Jewes (though he useth not these very words, which I say not) unlesse you will denie that the 9. verse is meant of our Saviours reigning on earth as man, and how can you doe this, when as the Prophet saith plainly, that our Saviour shall be King over all the earth after his descending to the earth, and not while he is in Heaven? Thus then the great impudence of my innocent assertion, is nothing but the gracelesse imprudence of your cholerick accusation; and this one Prophecie which first shewes our Saviours coming with all the Saints, and then his reigning over all the earth, doth infallibly prove all your answers to the other part of the Treatise, to be (as the answers to this) but meere shifts, and evasions.

Israel's

Israel's Redemption.

C H A P. II. III.

*Of the restoring of the whole Creation to its
originall perfection.*

38.

AND thus much of the felicity of that remnant of the Nations which shall outlive the rest at the *Jewes* returne. Now a word or two of the alteration of the sensitive and senselesse creatures at that time. *The wolfe*, saith *Isaiab* in his 11. chap. at the 6. ver. shall dwell with the *Lambe*, and the *Leopard* shall lie downe with the *Kid*: and the *calfe*, and the young *Lyon* shall be sa:ling together, and a little child shall lead them. And the *Cow* and the *Bear* shall feed, their young ones shall lie downe together; and the *Lyon* shall eat straw like the *Oxe*. *Gen. 1. 30.* And the sucking child shall play on the hole of the asse, and the weaned child shall put his hand on the Cockatrice den. They shall not hurt nor destroy in all my holy mountaine: for the earth shall be full of the knowledge of the Lord; as the waters cover the sea. And in the 65. chap. at the 25. ver. *The wolfe* and the *Lambe* shall feed together, and the *lyon* shall eat straw like the bullocke: and a dust shall be the serpents meat, they shall not hurt, nor destroy in all my holy mountaine, saith the Lord. Where wee may observe against such as under stand by these expressions, the effects of preaching on the hearts of cruel minded men; that they are a part of those prophecies, which concerne the *Jewes* deliverance, and therefore can have no relation to the calling of the *Gentiles*.

M^r Petrie's Answer.

As wee have nothing as yet of the felicity of the Nations at that imagined time; so these ensuing prophecies make nothing to that purpose, for in *Isa. 11. 10.* immediately after the forecited words it is said, In that day there shall be a roote of Jesse, which shall stand up for an ensigne of the people: so it shall the *Gentiles* seeke, &c. Marke 1. he saith, In that day: so he conjoyneth the preceding and following things into the same time. 2 He speaks expressly of the calling of the *Gentiles*, as it is also cited *Rom. 15. 12. 3.* In the words preceding ver. 1. he speaks of the first coming of

of Christ; A rod shall come forth out of the stemme of Jesse, and a branch shall grow out of his rootes. 4. In the words following that testimony, he speaks of the calling of the Jewes and Gentiles together, as was expounded before. And therefore this prophecy concerneth not the Jewish Monarchy, and these words may be better expounded allegorically then properly.

Reply.

As it is very untrue that you have had nothing from us of the felicity of the Nations in the day of the Jewes deliverance, for wee have brought you many unaccomplished prophecies out of Gods word to confirme it; so it is very true, that the reader hath had nothing from you of this felicity, seeing you have wholly conceal'd from him those prophecies in which it is reveal'd. And these ensuing prophecies doe speake of the restauration of the creatures both sensible and insensible at that time, for which purpose they were alledged, and not to shew the felicity of the Nations; which yet may well be gathered from the large mercy which God keeps in store even for the dumbe and insensible creatures in that Day; in that day, I say, so frequently foretold by God, and not falsely imagined by us. But to prove that these prophecies doe not concerne the restoring of the sensible creatures to their primitive Innocency at the redemption of the Jewes, you bring souse raw and trifling reasons. For reciting the 10. verse, *In that day there shall be a roote of Jesse, which shall stand for an ensigne of the people, to him shall the Gentiles seeke.* You bid us, [*Marke first, that he saith in that day, so he conjoynes the preceding and following things to the same time.*] And wee say that the restoring of these creatures to their originall perfection; the coming in of the fulness of the Gentiles; and the redemption of the Jewes are all to be performed in that day. [*Secondly (you say) that he speaks expressly of the calling of the Gentiles, as it is cited Rom. 15. 12.*] And wee say, that as some Nations of the Gentiles were for long agoe cal'd to the knowledge and obedience of the Gospel; so at our Saviour's next appearing, all other Nations of the Gentiles shall be cal'd unto it. [*Thirdly, you say, that in the 1. ver. he speaks of the first coming of Christ, A rod shall come forth out of the stemme of Jesse, and a branch shall grow out of his rootes.*] And this wee say too, and yet wee say with all, that as the four verses immediately following may as well, if not rather, be understood

of his actions at his second coming, then at his first: so all that follows in the 6, 7, 8, 9, 10, 12, 13. *ver. &c.* is to be fulfilled onely at his second coming, which the first part of the 10. *ver.* speaks of. And you may not thinke it strange, that both the first and second coming of our Saviour are revealed in the same *chap.* when-as wee finde them elswhere revealed within the compasse of two or three verses, as *Isa.* 9. 6, 7. and *chap.* 52, 13, 14, 15. and in other prophecies. Yea you doe seeme to me to acknowledge it, in that you forsake the 10. *verse* (out of which you gather your two former observations, and) In which the roote of *Isa.* is expressly mentioned, and fall backe to the first *verse*, as the onely place in this *chap.* that shewes the first coming of our Saviour. And [fourthly, you say, that in the words following that testimony, he speaks of the calling of the Jewes and Gentiles together, as was expounded before.] And wee have before shewed this exposition to be notoriously false: and that from the 11. *ver.* to the end of the *chap.* nought but the wonderfull redemption of the Jewes is foretold. As then you have not yet disproved the proper sense of these prophecies; so doubtlesse you cannot fit them with an allegoricall paraphrase. For first, as here are many severall kinds of beasts mention'd, so you must finde out as many severall degrees, or dispositions of men to expound them by. And secondly, seeing in an allegoricall sense these prophecies are apply'd to the conversion of men, you must tel us, why after their conversion some are call'd, *Wolves, Leopards, Lyons, Beares*; and *Cockatrices*; and others, *Lambs, Kids, calves* and *men*. I say after their conversion, for these names they are distinguished by, when they are said, *to lie downe together, and to feed together, and to doe no hurt.* And thirdly, you must give us the meaning of these phrases. *The sucking childe shall play on the hole of the aspe, and the weaned child shall put his hand on the cockatrice den. The Lyon shall eate straw like the Oxe. And dust shall be the Serpents meate.* And fourthly, seeing here is mention, not onely of irrational creatures, but of rationall also; of mankind, as well as of beastes, you must tel us first what Converts are alluded unto under the names of these severall sorts of beastes, and what Converts are meant by the *little child*, the *sucking childe*, and the *weaned child*: and secondly, why the names of these beastes are not to be taken properly for the beastes themselves, when-as the things here rehearst doe so well agree with them, and they are plainly

plainely distinguished from mankind too. And unless you can give us reasonable satisfaction in all this, you doe but vainely say, [*that these words may be better expounded allegorically, then properly.*] Yea the proper sense of these Prophecies is further confirmed by the food which God created for every beast of the earth, and every fowle of the aire, and every thing that creepeth on the earth to live by, to wit, the green herb, Gen. 1. ver. 30. and by restraint of the wilde beasts and fowles, both from their ravenous disposition and feeding, the whole time of their being in the Arke: for seeing Noah was to provide foode for them as well as for himselfe and his Family, Gen. 6. ver. 21. it must needs be granted, that as the *Wolfe, the Lamb, and the Leopard, the cow, the Lyon and the Beare &c.* did then lie downe together, so they did feed together too: and that the *Lyon did eate straw, (or hay) like the Oxe*: this, I say, must needs be granted, unless we can imagine that Noah did take in flesh into the Arke for the ravenous creatures to live by at that time.

Israel's Redemption.

39.

And besides, is there no hurt nor destruction in all the Christian world, that we should thus flatter our selves with such vaine fancies? or rather when was there none? or where is, the Nation shall I say, or the Citie, yea the village amongst us, where cruelty is not practised, where such mischiefs are not to be found, as can scarcely be paralleled in the Common-wealths of the most barbarous heathen? And as for those words, *for the Earth shall be full of the knowledge of the Lord*, which seeme to have been the occasion of the former interpretation, In my conceit, they imply but this, that therefore God will restore to these creatures their primitive obedience, and cause them to be no more offensive to his people; because he hath determined to make himselfe at that time so well knowne over all the earth, that his people shall no more offend him, and so the feare of God shall at once be put againe into the hearts of men; and the feare of men into the hearts of the creatures: for the enmity of the creatures, is but the issue of mans sinne, and therefore when God shall pardon the house of Jacob, and cleanse them from all their iniquities (as hath been said) the sinnes of men which are the cause, and the curse of the creatures, which is the effect, shall depart together.

Mr. Petrie's Answer.

1. *Albeit this Author will not give glory unto God in fulfilling his promise, yet wee see, that others are not so ingrate: as Act. 9. 31. Then had the Churches rest throughout all Judaea, and Galilee and Samaria: and in other times we finde, that the Christians had their halcyonian dayes twice these ten great persecutions, and afterwards in the dayes of Christian Emperours and godly Kings.*

2. *Neither doe the Propheets, or Revelation speaking of these times say, There shall never be hurt nor shall ever any man destroy one another: but rather the proprietie of the Church in this world is to be militant, and neverthelesse Wolves and Lyons forsake their crueltie in the person of many converts, and therefore these hyperbolicall complaints might well be feared.*

3. *It doth puzzle the Author, that Esay saith, chap. 11. 9. For the earth shall be full of the knowledge of the Lord, and therefore supposeth a private conceit for expounding these words, of which he gives no reason: but we have given sufficient reasons for the allegoricall interpretation, which is confirmed by these words, to wit, that the abundance of the knowledge of the Lord is the cause, why wicked men leave their wickednesse, and adjoyne themselves unto the meek of the earth: as our Saviour saith, Matth. 10. 16. I will send you as sheep among Wolves. Of whom certainly many became sheep of Christs fold, which is a more proper effect of knowledge, then the changing of beasts affections.*

Reply.

1. *We thinke that God is best pleased with us, and most glorified by us, when we confesse the truth, albeit against our selves: and therefore as wee are not so ingrate to denie, that God hath given particular Churches rest, not onely from foraigne enemies but homebred also; not onely from heathenish persecutors, but from hereticall too; so we are not so ungodly to denie our owne unrighteousnesse, and unthankfulnesse towards God notwithstanding such mercy conferred upon us. For even when these Churches have had such rest, then have they provoked God afresh, by more then heathenish impieties and oppressions; so that rest from persecution hath been the very seed-time in which the tares of all impietie and injustice, of all manner of misgovernment and misbellesse have been sow'd afresh amongst us; and the spring-tide, in which that cursed and numerous brood of the flesh, which St. Paul reckons*

up, Gal. 5. ver. 19. Sec. hath been manifest in us : as adultery, fornication, uncleannesse, lasciviousnesse, Idolatrie, witchcraft, hatred, variance, emulations, strife, seditions, Heresies, envyings, murders, drunkennesse, revellings, covetousnesse, and such like : For it was in the time of Israel's rest, that the faithfull Citie became an harlot, and full of murderers, that her Princes grew rebellious, and companions of thieves, that every one of them loved gifts, and followed after rewards : that they judged not the fatherlesse, nor the cause of the widow : that they joynted house to house, and field to field, till there was no place : that God looked for Judgement, but beheld oppression; and for righteousness, but beheld a cry : that the Harpe, and the Viol, and the Tabret and Pipe, and mine were in their Feasts, but they regarded not the worke of the Lord, nor the operation of his hands, Esa. the 1. and 5. chapters. And have Christians made any better use of their rest from persecution and destruction ? surely no. For it was in the very infancie of the Church, that Ephesus was threatned for leaving her first love; Pergamos for the Doctrine of Balaam, and the Doctrine of the Nicolaitans : Thyatira for suffering Jezabel to seduce the servants of God to commit fornication, and to eat things offered to Idols : Sardis for that her workes were not found perfect before God, that is, to proceed from a sincere heart and an upright affection; and Laodicea for her lukewarmenesse in Religion, Rev. the 2. and the 3. chapter. And seeing it was thus in the first and best age of the Christian Church, how bad, thinke you, hath it been since ? surely the same Apostle will tell you, chap. 9. ver. 20, 21. And the rest of the men that were not killed by these plagues, yet repented not of the workes of their hands, that they should not worship Devils, and Idols of gold, and silver, and brasse, and stone, and wood, which neither can see, nor hear, nor walke : neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. And 'tis this great wickednesse of Christians themselves, 'tis their envying at, their contention with, and their defrauding of each other ; 'tis the mischiefes they devise against, and the hurt they daily doe one to another, that I have spoken of; and not of the hurt they receive from others; not of suffering by their heathenish neighbours before the whole Empire became Christian, or by heathenish Nations since that time; and therefore in this part of your answer you have quite mistooke the marke, and brought a

record of some particular Churches rest from suffering, instead of their rest from sinning.

2. In the next you give but a false fire; for we are discouraging of what doth inevitably follow from these Prophecies according to the allegoricall interpretation of them: and therefore if the Rev. or the Prophets doe speake otherwise of the times, to which you referre these Prophecies, then these Prophecies doe; it is an undeniable evidence against you; that either the allegoricall sense is not the true sense of them; or that these Prophecies are not to be accomplish'd in the time to which you apply them: as indeed they are not: *for they shall not hurt nor destroy in all my holy mountain, saith the Lord*, which words doe infallibly shew, that the innocencie of the creatures whom this is spoken of, shall be such, as cannot possibly consist with the many mischievous (that I say not unnaturall) actions of Christians amongst themselves: but may very well be fulfill'd in the generall agreement and gentlenesse of the dumb creatures at the appearing of our Lord Jesus; at which time it is, that these Prophecies which reveale the *Jewes* prosperitie in their owne land, and those which reveale the joynt-embrace-ment of the truth by all *Jewes* and *Gentiles*, and these which reveale the reducement of the dumbe and insensible creatures to their originall perfection, are all to be accomplish'd; and therefore although it be the propretie of the Church to be militant in this world, that is, untill the appearing of Christ; yet in that new world she shall be triumphant; she shall be rid of all her adversaries, of all her disturbers, as is plentifully declar'd by the Prophets, and implied in the first part of the 20. chap. of the Rev. But whereas you have alledg'd these words, as a reason to prove, that there shall be alwayes hurt done by Christians in this world (for these you say are the beasts of whom these Prophecies are to be understood) certainly you are much mistaken in this argument; for it will not follow, that Christians must needs be hurtfull to themselves, because [*it is the property of the Church to be militant in this world,*] that is, till our Saviours coming to receive hurt from others. And yet though we denie your Argument, wee denie not what you would infer from it, to wit, that Christians are hurtfull to each other; yea we say (and that without an hyperbole) that they are so hurtfull, that even for this very cause these Prophecies can-

not be understood of them. For wee dare not with you first to make them contradict other Scripture by wresting of them to a false sense, and then to uphold our error by a flat denyall of that which God hath spoken in them: by affirming I say, that these words, *they shall not hurt nor destroy in all my mountaine*, are thus to be understood, *they shall hurt and destroy in all my holy mountaine*. Yea, wee hold it much safer to denie the allegoricall sense of them, and so their present accomplishment withall (neither of which any other Scripture, or any circumstance in these Prophecies doth enforce), then to denie what God hath so plainly reveal'd in them.

3. And yet you goe on like a Conquerour, and beare the Reader in hand [that the words in the 9. ver. for the earth shall be full of the knowledge of the Lord, doe puzzle the Author, and that therefore he fancieth a private conceite for expounding these words, of which he gives no reason.] But surely it doth not puzzle the Author so much, as to make him contradict any thing that God doth say; as you have done to justifie the allegoricall interpretation of these Prophecies; and therefore it is evident, that your exposition is the *private conceit*, seeing it crosseth the text, and not mine, which though you accuse, you could not shew to be contrary unto the text. Yea, the reason which I have given for it (for you wilfully belie me, in saying, *I have given none*) is not onely very agreeable unto the proper sense of these Prophecies, but to reason it selfe: for what could more illustrate the wisdom, Justice, and mercy of God in the restoration of these creatures, then to ordaine, that man, the creature whose disobedience had been the occasion of subjecting all other inferiour creatures unto vanitie, should againe by his obedience (springing from the abundant knowledge of his maker) become the occasion of delivering them from this bondage of corruption? and therefore though it be true, that the saving knowledge of the Gospel hath made and doth still make wicked men to leave their wickednesse; yet it is not true that the calling of men out of the state of nature into the state of grace is foretold in these Prophecies, and the words of our Saviour, *I send you as sheepe amongst Wolves*, *Matth. 10. ver. 16.* are flat against you, for they are meant of the most obstinate enemies of the Gospel: they are meant, I say, not of such as should become sheepe, but of such as should kill the sheepe, and use their utmost endeavour to keep all others out of the

the shee-fold: as the verses following doe declare, and interpreters acknowledge: and albeit there hath been now and then one such Wolfe as *St. Paul* was, that of a savage persecutor, hath become a pious *Saint*, yet besides all these Wolves, that have still kept their owne hue and habit (and besides those who being bred up in the Church, have still retain'd their innocent garments) there have been many, who being without the Church, have exchanged their habit for sheeps clothing for no other end, but to have the benefit of the Sheeps pasture, and the better opportunitie to destroy the sheepe, and to destroy the more sheep. And besides, although the word [*Wolves*] doth in the saying of our Saviour, signifie men, yet it followes not from hence, that it is so to be understood in these Prophecies: for it must be some circumstance out of the Prophecies themselves that must prove this, and not the allegoricall accepton of this word in another place. And as I say not, that the change of beasts affections from bad, to better, from evil, to good, is to be the proper effect of any knowledge of God in themselves; so I say, that God hath here reveal'd, that this change shall as well bee the effect of mans pleasing him by obedience, as the change of them from better to worse; from good to evil, was of mans displeasing him by sinne.

Israel's Redemption.

40.

As then there can be no sufficient reason alledg'd for the allegoricall interpretation of these Prophecies; so, if wee believe Gods revelations touching the *Jewes* returne, there can be no reason urg'd to the contrary, that will force us to forsake the literall sense of them. By which sense I am sure, that passage of *St. Paul* in the 8. chap. of the *Rom.* at the 21. ver. is so well explain'd, that the great strife about the signification of the word [*Creature*] there, may be soone decided, and by which too, the opinion of those, who from that place would make the sensitive creatures copartners with us, of that glorie which followes the last resurrection, falls to the ground. For is not the exchange of a ravenous disposition for a quiet and peaceable, and the freedome from the abuse of sinne, *A delivery of the sensitive creature from the bondage of corruption? and the glorious libertie of the Sonnes of God*, what is it, but the flourishing estate of the *Jewes* (before spoken of) under Christ their Head? who accompanied with all the Saints departed, and then

then living, shall come and receive dominion; and glory, and a Kingdom, that all people, Nations, and Languages may serve him; as you shall heare anon.

M^r Petrie's Answer.

1. The truth of God needeth not the bolstering of mans devices.
2. The Apostle is speaking there of the small deliverance of the creature from the bondage of corruption: which is not cleared by that cohabitation of beasts, wileffe wee will be content with a small portion of deliverance, for the generall deliverance of the creature: which kind of contentment these Authors will not acknowledge in the accomplishment of the promise, no, nor in a fuller measure. The Author collecteth nothing particularly from that text Isa. 65. 25. neither is there any word there of the Jewish Monarchy; and seeing it bath the same allegorie with that chap. 11. wee goe forward.

Reply.

1. The truth of God, say you, needeth not the bolstering of mans devices. And mans devices, say wee, are not a bolstering, but a be-reaving; are not an upholding, but a destroying of the truth of God. But what is the device which you have found here? is it not the comparing of one place of Scripture with another, which speakes plainly of the same thing? and is not this warranted by the generall approbation of Divines, for a very remarkable rule in the right interpreting of the Scriptures? you cannot denie it. The device then which you speake of, is but a device of yours to make the Reader baulk the onely light Gods word holds out unto him for the true discoverie of the Apostles meaning, that so he may stick the closer to that sense, which mans device hath put upon it.
2. The Apostle saith, the creature it selfe also shall be delivered from the bondage of corruption, &c. and the Prophet saith, the Wolfe shall dwell with the Lamb, and the Leopard shall lie downe with the Kid, and the Cow and the Beare shall feed together. Whereby he shewes both what these creatures bondage of corruption is, and what their deliverance from it: whereby he shewes, I say, that the wild, untamed, and hurtfull disposition which these creatures are now subject unto, is their bondage of corruption: and that the re-creating of them into that mild, peacefull, and harmlesse condition in which they were first created, shall be their deliverance from it. And when shall

shall this be fulfill'd? shall it be after the generall judgement of the dead mention'd, *Rev. 20. ver. 12. &c.*? surely no, for then this earth out of which these creatures were made, shall passe away, and be no more found, *Revel. 20. ver. 11.* then this earth and the works (the creatures) that are therein shall be burning, *2 Pet. 3. ver. 10.* And we read not of any Starres in the new heaven, or of any beasts on the new earth; yea, besides men and Angels, we reade of no more creatures then of a tree of life, and of a river of life in that holy Jerusalem which shall descend from God unto the new earth; the earth with which there shall be no Sea created: and consequently these creatures deliverance is to be fulfill'd at the restoring of Judea and Jerusalem, call'd here by *Isaiab, the holy mountaine*, and *chap. 2. the mountaine of the Lords house*, and *the mountaine of the Lord*. And thus by conferring these two Prophecies of *Isaiab* and *St. Paul*, it is manifest, what these creatures deliverance from the bondage of corruption is, touching which you say onely [that the Apostle is speaking of the finall deliverance of the creature from the bondage of corruption: which is not cleared by that cohabitation of beasts, unless wee will be content with a small portion of deliverance for the generall deliverance of the creature.] So that you grant, that the cohabitation of the beasts is their deliverance from the bondage of corruption (and consequently, that the foresaid Prophecies in which it is reveal'd, are properly to be understood, which before you so stoutly denied) but you say wthall, that it is [a small portion of the creatures deliverance,] that it is a deliverance but of a part of the creatures: and surely we doe not say, that the deliverance of the sensitive creatures is the deliverance of all the creatures; but we say that all the insensitive creatures too shall be restor'd to their Primitive perfection (and so delivered from the bondage of corruption) when these are, as other Prophecies doe foret^hew of them. And seeing you acknowledge the Renovation of the creature to be its deliverance, we marvell what you meane in saying that [the Apostle is speaking there of the finall deliverance of the creature:] For if you meane by [the finall deliverance] a further renovation of it; surely we know but of one renovation of the creature that the Scriptures speake of, and that is to be a perfect renovation of it: but if you meane annihilation and dissolution of it; you hold one more deliverance of the creature then any other Div^{ine} doth, to wit, a deliverance

liverance by renovation, and a deliverance by abolition, but wee denie that the Apostle speaks there of the dissolution of the creature; and that this is call'd a deliverance of the creature from the bondage of corruption in any place of the Scripture: Yea, wee see not how the creatures deliverance from the bondage of corruption, should be a delivering of it into a greater corruption; nor how the creature should rather earnestly expect such a deliverance from the bondage of corruption, by which all the kinds of it shall be destroyed; then desire to continue subject to this bondage, under which all the kinds are preserved. And seeing the creatures bondage of corruption, is the vanitie to which it was made subject by reason of mans sinne, after its creation; and so cannot be meant of that corruptible condition of the creature in which it was created subject to death and dissolution; it must needs follow, as wee conceive, that the creatures dissolution cannot be its deliverance. For such as the bondage is, such must the deliverance be: but the bondage was the alteration which befell it through mans sinne: after its creation (which was adventitious to it) and not its corruptibilitie, which was made naturall to it by creation: and consequently the deliverance must be a restauration of it; the deliverance of the sensitive creatures a restauration from their hurtfull and untamed disposition to a mild and harmlesse, and of the insensitive, of the Starres and Heavens from a malignant influence to a favourable, and from a dimmer to a clearer brightnesse, &c. And whereas you say, [*that the Author collecteth nothing particularly from that text, Isaiah 65. ver. 25.*] Surely he collects as much from that Prophecie, as from the other; and to this end hath alledged both together, because both doe reveale the same thing: but if you want a particular observation from this text, you may take notice that he saith, *And dust shall be the Serpents meat*, whereby he shewes, that when the *Lyon shall eat straw like the bullock*, when all other beasts and creeping things of the earth, and fowles of the aire, shall live by that food which was appointed for them at the creation, *Gen. 1. ver. 30.* the Serpent onely shall feed still on the nourishment of his curse, *Gen. 3. ver. 14.* as a memoriall of his being the instrument of mans fall, and so of subjecting his fellow-creatures into vanity thereby. And how could you say [*that there is not any word of the Jewish Monarchy in this Prophecie;*] when-

as these are the verses immediately foregoing? And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more there an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the finer being an hundred years old shall be accursed. They shall build houses and inhabit them, and they shall plant Vineyards, and eat the fruit of them, they shall not build and another inhabit, they shall not plant and another eat: for of the days of a tree, are the days of my people: and mine elect shall long enjoy the work of their hands: they shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their off-spring with them: and it shall come to passe, that before they call I will answer: and while they are yet speaking, I will heare. The Wolfe and the Lamb shall feed together, &c. What thinke you of all this? doth it not plainly shew the future establishment and prosperity of the Jewes in their owne Land, as the latter part of the 11. chap. doth their returne to it? and are not the dumb creatures as plainly distinguished here from the Jewes, as in the 11. chap. from the Jewes and Gentiles? what then shall we say of you, who have so little care of your credit, and regard of your Conscience, as to deny, [that here is any word of the Jewish Monarchy? surely you have need of such Readers as will swallow all you say with an implicate faith: for if they take the course of the noble Bereans, and search whether it be as you say or not, you will often be found a traitour to the manifest truth of God; a crime doubtlesse of no low ranke, a sinne of no light dye.

Israel's Redemption.

41.

Another Prophecie touching the renewed estate of the creatures, is to be seen in the 30. chap. of Isa. at the 23. v. Then shall he give the rain of thy seed, that thou shalt sow the ground withall: and bread of the increase of the earth, and it shall be fat and plenteous: In that day shall thy cattle feed in large pastures. The Oxen likewise, and the young Asses that eare the ground, shall eare cleane provender, which hath been winnowed with shewell and with the saine, and there shall be upon every high hill, rivers and streames of waters, in the day of the slaughter when the towers fall. Moreover, the light of the Moone shall be as the light of the Sunne, and the light of the Sun shall be seven-fold, as the light of seven dayes, in the Day that the Lord shall wound up the breach of his

his people, and healeth the stroke of their wound. But the great increase of the light of the Sunne and Moone here spoken of, is in the 60. chap. at the 19. ver. plainly gainesayed, the words are these. *The Sunne shall be no more thy light by day, neither for brightnesse shall the Moone give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory.* Where if it had been said, *that the Sun should no more burne them by day, nor the Moone by night,* as it is in the 121. Psal. or *smite them,* as it is in the 49. chap. of Esa. at the 10. ver. I could have sent you for an answer to the fourth chap. of the same Prophet at the 5. ver. *The Lord will create upon every dwelling place of Mount Sion, and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence. And there shall be a Tabernacle for a shadow in the day from the heat, and for a place of refuge, and for covert from storme and from raine.* But seeing it is said, *The Sunne shall be no more thy light by day,* these places will be better reconciled, if we acknowledge, that in the 60. chap. there is a mixt rehearfall of those blessings, which are proper onely to the heavenly Jerusalem (which as it is, Rev. 21. ver. 23. and chap. 22. ver. 5. hath no need of the Sunne, neither of the Moone to shine in it) with those which the Jewes shall receive at the restauration of their earthly Jerusalem: for such a mixture of things, which shall in their execution be many generations apart, is very usuall in the Prophets.

Mr. Petrie's Answer

Here he shewes no Argument for this purpose, but gives a buzz for reconciling the 26. ver. with chap. 60. 19. but all this travell might have been saved, if he had considered, that Isa. in chap. 30. hath a particular warning for the Jewes in his owne time: he speaks not there of any returning of the people, but in the beginning he reproveth them for their confidence in Egypt, and for their contempt of the Word, and in the midst he foretelleth the mercies of God on them, and lastly assureth them of the destruction of their enemies the Assyrians by name: all which were accomplished in his owne time, as we may finde in chap. 37. and for those causes nothing in that 30. chap. can make for the restauration of the creatures at that imagined Monarchie.

Reply.

How, you say, he shewes no Argument for his purpose, but gives a buzz for reconciling the 26. ver. with chap. 60. ver. 19. And doe you

speake this in good earnest? I pray then tell us, when the light of
 the Moone shall be as the light of the Sunne: and when the light of
 the Sunne shall be seven fold, as the light of seven dayes; if it shall not
 be fulfill'd at the time of our Saviours reigne on earth. For as yet
 it hath not been thus, and after the last resurrection it cannot be,
 because then the day and night shall come to an end, as it is *Job. 26.*
ver. 10. because then these Heavens in which the Sunne, Moone,
 and Starres are set shall passe away, shall be no more found, as it
 is, *Rev. 20. ver. 11.* and *Job. 14. ver. 12.* And therefore it must
 needs be thus at the restoring of the Kingdome to Israel, or as the
 Prophet here expresseth it, in the Day that the Lord bindeth up the
 breach of his people, and healeth the stroke of their wound, and so here
 is not onely [a buze] but such an argument too for our pur-
 pose, as you knew better how to avoyde, then answer, how to
 conceale, then to reconcile with your opinion: (and yet if you like
 not the buze you speake of, I can give you another buze, for per-
 haps that text in the 60. *chap.* may be thus understood, to wit, that
 the cloud which *chap. 4.* the Lord hath promised to create upon every
 dwelling place of mount Zion, shall both defend it from the heat of
 the Sunne, and be it selfe a light unto it by day, and that the shin-
 ning of the flaming fire, which he will create, shall be in stead of the
 brightnesse of the Moone unto it by night) But [all my travell in the
 reconciling of the 26. verse of this chapter, with the 19. ver. of the 60.
chap. might have been spar'd, you say, if I had considered, that *Isa.*
chap. 30. had a particular warning for the Jewes in his owne time,
 and so repeating the severall heads of the *chap.* you conclude, all
 which were accomplisht in the Prophets owne time, as we may finde in
chap. 37.] And what doe wee finde there? doe we finde that the
 threatening against the Jewes, *chap. 30.* for their confidence upon
 Egypt, and their contempt of Gods word, was fulfill'd in Senna-
 cherib threatening to come up against Hezekiah? no, but the con-
 trary, that Sennacherib was disappointed of his purpose by Heze-
 kiahs prayer unto the Lord. Doe we finde then that the destruc-
 tion of the Assyrian which is foretold in the 30. *chap.* was fulfill'd
 in that slaughter of an hundred and fourscore and five thousand
 of Sennacherib's Army mention'd *chap. 37.*? no, for that slaughter
 was an extraordinary Judgement of God by an Angel sent in the
 night to destroy them: but the destruction spoken of in the 30.
chap.

chap. was to be in more then one place, and to be performed with *Tabrets and Harpes: and in battles of shaking*, as the 32. verse doth declare. Doe wee finde then that the mercies of God foretold in the midst of the 30. chap.—for the people shall dwell at Sion in Jerusalem, thou shalt weep no more.—And there shall be upon every high mountaine, and upon every high hill rivers, and streams of water.—Moreover the light of the Moone shall be as the light of the Sun, &c. Doe we finde it recorded in the 37. ch. that these things were fulfill'd in the Prophets dayes? no, wee finde not a word there touching ought of all this Prophecies; and therefore the 37. chap. is onely a Chronicle of that which passed betwixt Hezekiah and Sennacherib; and no Register of the accomplishment of what is foretold in the 30. chap. and consequently Mr. Petrie in affirming this, of purpose to shift off the invincible evidence of that which wee have alledged out of the 30. chap. for the reſtauration of the creatures, hath shewed himſelfe a teacher fit for none, but ſuch as the Prophet ſermons, chap. 30. ver. 10. who said unto the Prophets, *Prophesie not unto us right things; ſpeake unto us ſmooth things, prophecy deceits.*

Israel's Redemption.

And it is the more likely to be ſo here (not onely becauſe the words immediately following in both Prophecies, are in ſenſe all one; for they ſhew the ſame reaſon wherefore the Sun and Moone ſhould no more give light unto them, but alſo) becauſe the happineſſe which the Jewes ſhall then be made heires of; ſhall never againe be interrupted by any miſery. For the ransomed of the Lord ſhall returne, and come to Sion with ſongs and everlaſting joy upon their heads; They ſhall obtaine joy and gladneſſe and ſorrow and ſighing ſhall flee away. *Eſay the 35. at the 10. ver.* And leſt one ſhould conceit that the Judgement of the dead (plainly deſcrib'd in the 20. chap. of the Rev. at the 11, 12, &c.) ſhall either ſuſpend or diſturb this joy; Saint Paul in the 1. Epiſt. to the Cor. the 6. chap. the 2. and 3. ver. hath told us, *that the Saints ſhall judge the world*; that is, thoſe wicked men that have been their oppreſſours; and judge the An-

42.

refer'd alſo to the time of the Saints reigne on earth: for it is their priviledge at their entrance into their Kingdome, and throughout the whole ſpace of their reigne, to judge the world, that is, all Nations of the Gentiles with the Judgment of Government and Reformation: with the exerciſe of a Civill and temporall power over them, as the Prophecies of

* Their firſt words may not unſafely be

the Gentiles subjection unto them, it may plainly be scene. And is it their privilege at the last resurrection, to judge the world, and the Devil, that is, all evil as well Angels as men, by a joynt approbation of their small and perfect condemnation, of the full accomplishment of joy, of their eternall reprobation.

gels, that is, the evil spirits, that have been their tempters; and therefore shall not be thrust downe to the barre amongst them, but advanced to the bench against them; an addition doubtlesse to their former happinesse, and no abatement of it.

Mr. Petrie's Answer.

Some word of Isaiah 35. 10. must be taken in such a sense the proper signification: for if the word *Sion* be not taken for the Christian Church, but for the hill within Jerusalem, and the word *Returne* be meant of bodily returning of the Jewes, the words everlasting joy, (being taken for worldly joy) contradicts the tenet of the thousand yeares Monarchy, which shall end with an insurrection of the Gentiles against the Jewes: but if the redeemed of the Lord be accepted for the faithfull, whom Christ our Lord hath redeemed with his blood, and their returning and coming to *Sion*, be their repenting and joyning to the society of the Saints, then the everlasting joy is cleare by the words of our Saviour, John 16. 22. Ye now have sorrow, but I will see you againe, and your heart shall rejoyce, and your joy shall no man take from you. And as the Judgement is unquestionable, so it is justly doubted, whether the Apostle meaneth the Jewes, 1 Cor. 2. 3. seeing our Saviour saith, Matth. 19. 28. Ye who have followed me in the regeneration, when the Sonne of man shall sit on the Throne of his glory, shall sit upon twelve Thrones judging the twelve Tribes of Israel; where the twelve Tribes are not Judges but judged. But certainly he meaneth not of their judging in the temporall Monarchy, seeing the Angels shall not be judged before the universall Judgement: And the Apostle saith, how much more things appertaining unto this life? whereby it appeares, that in the first part of the verse he understands a Judgement not in this life. And in both respects these words of the Apostle are a diminution doubtlesse, unto that imagined Monarchy.

Reph.

Without doubt if the Reader will take all to be true that you say, he shall never finde you in an error: But if you have no better reason to prove, that the words [*Sion and Return*] must be taken in another then a proper signification: but because you conceit,

celt, that the words [everlasting joy] cannot consist with the insurrection of the Nations: at the expiration of the thousand years; you doe but deceive your selfe with this reason. For though the thousand yeares peacefull reigne shall be terminated, by the Gentiles insurrection at the loosing againe of Satan: yet the joy of the *Jewes* (here reveal'd) is not limited by it. For we read indeed of the surrounding of the Saints by the Nations, *Rev. 20. ver. 9.* but we read not there of any feare in them, or hurt done unto them: yea we read onely of the finall overthrow of their enemies. And whereas the better to countenance your Argument, you call the [everlasting joy] here, a worldly joy; I pray what reason moves you to imagine that the joy promised by God to the converted *Jewes* (whom he calls his elect, and whom others, he saith, shall call the holy people, and the seed which the Lord hath blessed) should rather be a worldly joy then such a joy, as our Saviour promised his Disciples, *John 16. ver. 22.* Is it because the *Jewes* are to be Inhabitants on the earth, after they receive this everlasting joy? and were not the Disciples Inhabitants of a more sinfull world, then these *Jewes* shall be, when they were made partakers of the joy which no man could take from them? This reason then cannot prove your Epithite to belong rather to the joy of the *Jewes*, then to the joy of the Apostles; and yet unlesse this be the reason of your calling it a worldly joy, I cannot conceive why you should thinke, that after the *Jewes* are so plentifully inspir'd with the Spirit of God, as the Prophets doe foreseew they shall be, their joy should not be as spirituall and inseparable as the Apostles was. And although it be unquestionable from the passage of St. Paul, in the *1. Cor. chap. 6. ver. 3.* that the Judgement of all evill as well Angels as men, is at the last resurrection to be passed on them by the joynt-approbation of the whole number of the elect: yet seeing it is not unlikely, that by [the world] *ver. 2.* the Apostle meanes rather the Nations of the *Gentiles* in the time of Christs reigne on earth, then the number of the reprobate at the generall Judgement of the dead; it may justly be doubted, whether by the word [Saints] in that place also, the Nation of the *Jewes* be not comprehended with the faithfull which our Saviour shall bring with him, as well as in the *20. chap.* of the *Rev.* where it is forebowed, that the Nations of the four quarters of the earth shall be gathered together against the

the Saints at the end of the thousand years. And the words of our Saviour to his Disciples, *Matth. 19. ver. 28. Ye who have followed me in this regeneration, when the Sonne of man shall sit on the Throne of his glory, shall sit upon twelve Thrones judging the twelve Tribes of Israel*, doe help to confirme, and not to confute the Government of the Gentiles by the Jewes. For as the Apostles shall be made the supreme Governours of their owne Nation under our Saviour: so doubtlesse shall other glorified Saints both of the Jewes and Gentiles be chiefe Governours under our Saviour over other Nations, according as it is said, *Rev. 5. ver. 10. and chap. 20. ver. 4. and as the parable, Luke the 19. of the Noble-man distributing of ten Cities to one servant, and five to another doth imply: for who is that Noble-man, which is gone into a farre Countrey to receive for himselfe a Kingdome, and to returne, but our Saviour? whom the Heavens must receive untill the times of restitution of all thing, &c. Act. 3. ver. 21. who also spake that Parable, because he was nigh unto Jerusalem, and because the Jewes erroneously thought that the Kingdome of God should immediately appeare, should be set up then at his first coming. And as the glorified Saints shall be chiefe Judges under Christ, so wee may well thinke, that many of the unglorified Saints of the Jewish Nation shall be employed by them in the administration of their Government, seeing *Isaiah chap. 14. ver. 2. saith plainly, that they shall take them captives whose captives they were, and shall rule over their oppressors*. And suppose that none of the unglorified Jewes should be employed in this government, yet when our Saviour himselfe shall be King over all the earth, and all the Saints that come with him, Princes under him: when the Nation of the Jewes shall be his naturall Subjects, and all other Nations tributaries and servants unto them: when they shall be comprehended by the name of Saints, with those undefiled ones that Christ shall bring with him: when all this shall be, what Nation shall the Gentiles be said to be governed by, but by that which they live in subjection unto, and of whom their King came, and amongst whom he shall reigne? And thus much touching your first pretence, that the Gentiles shall not be judged by the Jewes; because the Jewes are to be judged by the Apostles. Which is all one as if you should say, that a Nation that lives under any government it selfe, cannot governe other*

other Nations that are in subjection unto it. Your next pretence is [*that our Saviours words are not meant of the Apostles judging in a temporall Maner, seeing the Angels shall not be judged before the universall Judgement.*] But where doe you finde, that our Saviours promise to the Apostles, is not to be fulfill'd, before the judging of the Angels? And what shall we understand by [*the twelve Tribes of Israel*] according to your opinion? shall wee take them for the rest of the glorified Saints? no no, they cannot, for they shall be all Judges at the universall Judgement as well as the Apostles. Shall we take them then for the reprobate of the Jewish Nation? Surely wee finde no such signification of these words in all the Scripture, neither doe wee find it taught by any, that the reprobate of one Nation, shall be judged by some of the Saints onely, and the reprobate of another Nation, by others of the Saints: but that all the Saints shall joyntly judge all the reprobate both Angels and men, onely by assenting to the Judgement that our Saviour himselfe shall give against them: and this may be gathered from the Apostle, who saith not thus, Know yee not that the Apostles, or Prophets: but, *know ye not that we shall judge the Angels?* he speaks of all, and not of some Saints only: seeing then the twelve Tribes of *Israel*, as you apply this saying to the universall Judgement, can neither be taken for the rest of the glorified Saints, nor for the reprobate *Jewes*, it must needs follow, that you are out in your application, and consequently, the twelve Tribes of *Israel*, must be taken for the Nation of the *Jewes*, over which the Apostles shall sit as Judges in the time of our Saviours reigne on earth. And how else should this promise of our Saviour imple a priviledge to the Apostles above the rest of the glorified Saints, for *their following him in the time of his temptation*, if it did not constitute them alone to be supreme Judges under him over that Nation which shall be nearest and dearest unto him in his Kingdome? for seeing all other Saints shall joyne with them in judging of the reprobate Angels, much more shall they in judging the reprobate *Jewes*, which cannot be so much honour unto the Disciples, as the judging of the reprobate Angels: and so the great priviledge which our Saviour promised the Disciples shall according to your opinion, be farre inferiour to that which *St. Paul* affirmes to be common to all the Saints. And whereas you say,

[that the Apostle saith, how much more things appertaining unto this life? whereby it appears, that in the first part of the verse, he understands a judgement not in this life.] Wee grant your conclusion, for we know that the Angels were not to be judged by the faithfull *Corinthians* and the rest of the Saints, before their departure out of this life; or before the redemption of their bodies at our Saviours appearing, but that they shall be judged by them after their reigning with Christ, after their judging of the world a thousand yeares. And so the glory of the Kingdome of *Israel* is not yet diminished, by any of your feeble fancies, and indigested imaginations.

Israel's Redemption.

43.

And this is as much as I need say, though not above halfe that the Prophets say, concerning the Kingdome in the text. I will therefore shut up all with that solemne protestation of God, in the 31. chap. of *Jer.* at the 35. ver. Thus saith the Lord, which giveth the Sunne for a light by day, and the ordinances of the Moone, and of the Starres, for a light by night; which divideth the Sea; when the waves thereof reare, the Lord of Hosts is his name. If those Ordinances depart from before me, saith the Lord, then shall the seed of *Israel* also cease from being a Nation before mee for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of *Israel*, for all that they have done, saith the Lord. And with that numble complaint of *Israel*, whom God in the 7. of *Micah*, at the 8. ver. makes to prophesie thus of her selfe. Rejoyce not against me. O mine enemy, when I fall, I shall rise; when I sit in darknesse, the Lord will be a light unto mee. I will beare the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgement for me. He will bring me forth to the light, and I shall behold his righteousness.

[cr. 33. ver.
20. 27.]

Mr. Petrie's Answer.

We acknowledge both in their owne sense and truth, but nothing is in them, nor collected out of them for prooffe of this purpose.

Reply.

If you will acknowledge them both in their owne sense, you must acknowledge them to be for our purpose: for you must acknowledge, that the Nation of the *Jewes*, which now sits in darknesse,

darknesse, which now beares the indignation of the Lord, because she hath sinned against him; shall againe be brought forth to the light by him: as *Absah* saith here. And the foresaid protestation of God by *Jer. chap. 31.* touching the preserving of the Jewish Nation will force you to acknowledge your error page 20. where you say [*that now through many ages Ephraimites are not knowne in any part of the earth.*]

Israels Redemption.

And so I passe from the thing to be restor'd, which is the Kingdome of *Israel*: to the Person by whom it is to be restor'd, which is Christ the Lord, at his next appearing. For they asked of him, saying, Lord, wilt thou at this time restore againe the Kingdome to *Israel*?

44.

Mr. Petrie's Answer.

If the temporall Kingdome of the Jewes could be demonstrated out of the Scriptures, the question a new the King might more easily be resolved: and nevertheless these few millionaires cannot agree concerning the person of their King: for *Mr. Maton* thinks, that Christ shall continue visible King of this Kingdome, and *Mr. Archer* thinks, that Christ shall restore the Kingdome unto the Jewes, and returne into the Heavens till the thousand yeares be expired, and in the meane time the Jewes shall be Kings. Till these two questions be decided, we might superfluously, and unveritably let us be at what they can say for a temporary Kingdome of Christ, whether over Jewes and Gentiles.

Reply.

The temporary Kingdome of the Jewes hath been already demonstrated by such evident Scriptures and unanswerable Arguments from them, as you durst not to examine, and it is now (praised be God for his good leave and assistance) delivered also from that darknesse which your deluding allegories, and farre fetcht interpretations doe draw over it, and thereby set free from that disgrace and contempt, which you strive so much to bring it into amongst the Gentiles. And our next task is to discover the like fraudulent dealing in your Answers to those texts and reasons, by which wee have prov'd, that our Saviour, who shall restore this Kingdome, shall also reigne over it on earth. And first that the Reader may not take distaste at us before he heare us, you tell him here that these few Millionaires agree not concerning the person of

their King: for Mr. Maton thinks that Christ shall continue visible King of this Kingdome, and Mr. Archer thinks that Christ shall restore the Kingdome unto the Jewes, and returne unto the Heavens.] Herein indeed wee agree not, and as I heartily wish, that all Christians did so rightly understand the word of God, that there might be no difference at all amongst them: so seeing offences must needs come, and that there must be heresies and divisions amongst us, *that they which are approved may be made manifest*, 1 Cor. 11. ver. 18, 19.) I had rather differ from any man in opinion, then for any by-respect to depart from one jot or tittle of the truth, which is either plainly reveal'd in the Scripture, or may be gathered from it by infallible consequence. And sure I am, that as wee find often mention of our Saviours comming againe, so Job tells us, chap. 19. ver. 25. that his Redeemer shall stand at the latter day upon the earth, to wit, at the day of his next appearing and the Saints resurrection, as these words immediately following doe declare, *And though after my skinne, wormes destroy this body, yet in my flesh shall I see God, &c.* And St. Luke, ch. 1. v. 31. records, that the Lord shall give unto him the Throne of his Father David: and Jer. chap. 23. ver. 5. that he shall reigne and prosper, and shall execute Judgements and Justice in the earth; and so say Isaiah, and Zechary; (yea and we conceive it to be for this reason, especially, that Jude is call'd the Land of Immanuel, Isaiah 8. ver. 8.) and we reade not of his departure from the earth againe, untill the earth it selfe shall passe away at the last resurrection. Yea, unlesse our Saviour should as well reigne over the Jewes as restore their Kingdome to them, wee cannot conceive, why he should descend before the universall Judgement, seeing he can as well restore the Kingdome of the Jewes in Heaven, where he is, as if he should descend unto the earth to doe it. But yet your collection from this difference, to wit, [*that till these two Questions be decided, you may superside,*] is a very dangerous Doctrine. For though [*superside*] be a very fine word, yet as you use it, it hath a very foule consequence, for you would have the Reader conceive, that there is no truth in the subject wee treat of, because there is some difference betwixt us in the stating of it: whereas indeed all truth is made the more firme and manifest by difference: else what shall wee say of our Religion there being scarce any one head or Article in Divinity, about which there hath not been,

been, or is not now some difference or other amongst Christians: if then wee must supercede from, if wee must let passe, if wee must have nothing to doe with those things in which there is not a full agreement amongst us: we must omit the use of the Lords Supper, because Papists differ from *Lutherans*, and *Calvinists* from both about the presence of Christ in the Sacrament. Wee must not beleewe our election or Justification, because Divines doe differ about the materiall and formall causes of the one, and the moving and meriting causes of the other: and because there is a difference betwixt you and us about the manner and place of our Saviours Kingdome, we must not believe that he hath any Kingdome, yea, we must quite cast off the worship of God, because we cannot agree about the forme of It, some being for a set forme and others against it; some againe for premeditated, and others for extemporary prayers. And thus to make one truth odious, you stick not to make a shipwrack of the faith: even at once to destroy our whole Christian practise and beleefe: so contrary is your advice to that of the Apostle in the *1 Thess. chap. 5. ver. 21. Prove all things, hold fast that which is good.* Now for conclusion of this first part, I will adde Mr. *Brighmans* words touching the 7. and 8. ver. of the 66. chap. of *Isaiah*, and the 3. ver. of the 110. *Psal.* Many such places of Scripture, saith he, might be brought to this purpose; (he meaneth to shew the generall conversion of the *Jewes*) and perhaps it would be profitable to bring them, at least for this end, that our Writers might have occasion thereby given them, to consider more diligently of these places, from the right interpretation wherof, I feare mee that we wander, when as we make them to speake of things that be past, whereas they doe fore-tell of things yet to come. In his Revel. of the Apoc. chap. 19. on the 8. and 9. verses pag. 791. and his words on the 11. ver. of the 6. chap. of the *Cant. Time*, saith he, will teach many things to be in the Prophets, which we commonly interpret as though they were past, whose event is yet to come: and especially (as it seemeth to mee) in the calling of the *Jewes*: which verily little considered of ours, hath darkned (I will not say perverted) the proper and naturall meaning of the Prophets in many places.

[illegible]



1 COR. 4. v. 8. &c.

NOW yee are full, now ye are rich, ye have reigned as Kings without us, and I would to God yee did reigne, that we also might reigne with you.

For I thinke, that God hath set forth us the Apostles last, as it were men appointed to death: for we are made a spectacle unto the world, and to Angels, and to men.

We are fooles for Christs sake, but yee are wise in Christ; we are weak, but yee are strong: ye are honourable, but we are despised.

Even unto this present houre we both hunger and thirst, and are naked, and are buffeted, and have no certaine dwelling place,

And labour, working with our owne hands: being reviled, wee blesse; being persecuted, we suffer it:

Being defamed, we intreate: we are made as the filth of the world, and are the off-scouring of all things unto this day.

I write not these things to shame you, but as my beloved sonnes I warne you.

3 TIM. 2. v. 12.

If we suffer, we shall also reigne with him.

REV. 5. v. 10.

And hast made us unto our God Kings and Priests, and we shall reigne on earth.

DAN.

DANIEL 12. V. 6, 7.

—How long shall it be to the end of these wonders?
And I heard &c.

Therefore, so is the end of the wonders, when all these things shall be fulfilled, that is to say, when the resurrection shall be, the glory of the Saints shall shine, the glory of the teachers shall be chiefest, and all other things brought to perfection, whereby Christs Kingdome shall have the pre-eminence over all; which things if any man judge to be meant of the internall Kingdome already obtained, he destroyeth the Prophecy, which is specially conversant in foretelling things which shall be accomplished, being proper to certaine places and times, and not alike common to all: whereof what observation, or predition, or admiration can there be, as is of these things, which in the former verse are called wonders? Mr. Thomas Brightman in his Exposition of the last and most difficult part of Dan. Prophecie. pag. 954. on the 7. ver. of the 12. chap.





ISRAEL'S REDEMPTION. REDEEMED.

THE SECOND PART.

Israel's Redemption.
CHAP. I.
*That Christ shall reign personally on Earth, prior'd
 necessary consequence.*



That our Mediatour hath undergone the Office of a Priest and Propbet, the Gospel is our witnesse; but considering that the *Jewes* are yet to receive a Kingdome, a Kingdome in which they *shall hold them* *Isai. 14. ver. 1, 2, 3.* *captives, whose captives they are;* and in which peace and righteousness shall flourish on the earth; considering this, I say, we may justly doubt, whether our Saviour hath as yet executed the office of a King, and so much the rather, because he took our nature upon him, as well to performe his Kingly office therein amongst us, as either his Priestly or Propbetically; the glory of this being indeed the reward of that contempt and torment which he suffered in the others, and though it cannot be denied, *That he hath already* *Isai. 9. ver. 1.* *brings forth the fruit of the womb, and shall be called Prince of Peace.*

be saying in his mouth of *Isaiah's* Prophecy. For that Christ is a King, is unquestionable: *Who is he that is the King of the Jews?* *Said the wise men, David's son.* And *Saint Matthew*, and *Saint Luke* have given us his regal genealogy, have registered his princely parentage. At his birth then he was a King, authoritative, as *David's* speaks. The Authority of a King is then of right belonging unto him, which was not then, nor hath been since, a King assumed, by putting the royal Authority in execution, *Neithen have I said it, but the contrary*, for my words are false, considering this the *my just doubts*, whether he had as yet executed the office of a King, yea that our Saviour is man, as the Son of David, hath not yet executed the office of a King. Is the very difference of the difference we are now talking upon; for you hold that *Christ* reigns in the Son of David, is to be fulfilled while he is in Heaven, while and when he was not to restore the Kingdom to *Israhel*, and we hold, that his reigning as man, as the Son of David, is to be fulfilled on earth, at his next appearing, when and where he is to restore the Kingdom to *Israhel*. In this then, is our disagreement, and not our agreement, as you report. And seeing you affirm *[that he hath executed his Kings office, for you say, (though falsely) in all which we agree]* How can you conceive, that he doth now reign? when as that which is already done, cannot possibly be as yet in doing, or to doing. It seems by this therefore that you neither rightly understand what we, nor what your own side doth hold of our Saviours Kingdoms: and yet as I take it, you are the man, that uttered this self-conceited query, *[Whether do they understand the difference between Jewes and Christians? pag. 1.]* This is one untruth, to wit, *[That I have granted, that Christ hath executed his Kings office,]* The next is, *[That I have said, that he sits on a Throne in Heaven or man]* which though it be in it self a truth: for Christ himself saith of himself, *and am set downe with my Father in his Throne.* *Revel. ver. 3.* Yet it is not true, that I have said these words; for thus I have said, *[that the place where he now sits is the Fathers Throne; a Throne in which he hath no proper interest, but as God.]* These are ye in misreports of what I have said to which we may adde, your affirming that it hath not been proved, that the Prophets have spoken of a Kingdom on earth;

when as the Prophecies which I have alledged for it, are so plain, that you see them, as one should behold their evidence. Now your contradictions follow for having a fo falsly affirmed that this Proposition, [*Christ sits on a Throne in heaven, as man;*] is one thing about which you dissent, you thus dissent on it. [*If these words, as man, be understood according to the Logick interpretation as may be granted;*] Thus farre you affirme that according to the Logickall acceptation, Christ sits on a Throne in heaven, as man; and yet you subjoyne presently [*for what should we say as man as man, for he hath more than man, and indeed he hath more than all men as he sits on the throne of Adversity;*] Whereby you deny, that according to the Logickall acceptation, Christ sits on a throne in heaven as man; he is lower, [*and never belisse Christ sits at the right hand of the Father as God, Man, or Mediator;*] Here likewise you affirme, that Christ sits on a Throne in heaven as man, though not onely as man, but as God too; and yet you immediately subjoyne [*and in this sense we deny this assertion (to wit, that Christ sits on a Throne in heaven as man) as it seems this Author takes it;*] But surely this Author hath not spoken the words, and yet he will not deny that Christ doth sit here as man, & he should deny what Christ himselfe, and the Apostles have said, neither will he affirme that Christ sits there any otherwise then as God-man, or Mediator; although his sitting doth properly belong unto him as man onely. But you have said, [*that Christ both sits, and sits not there, in a logickall acceptation, and that he sits there as God-man, and yet not as man;*] Thus contrary are you to your selfe, and withall as contrary to the truth in misapplying your distinction. For whereas you say [*It may be granted, that Christ sits on a throne in heaven as man, if these words be understood according to the logickall acceptation of a term;*] it is notoriously false: for the words [*as man*] in this sense doe imply somewhat essentially belonging unto man which cannot be affirmed of Christs sitting on a Throne in heaven, to wit, that it doth essentially belong unto his humane nature; for then it should inseparately belong unto him, and to all other men besides; this then you should have deny'd, and affirm'd onely that he sits there, as such a man as Mediatour. But you, out of your great skill in Logique, (in which you will allow me no insight) have first affirmed both members of

of your distinction, and presently deny'd both: such a subtilty or rather simple discourse have you extracted out of your logical principle. And that the Reader may see how unreasonable and unreasonable you have alledged this Philosophicall rule, as well as the Propheticall and Apostolicall writings and revelations, he must know: that this maxim, [*what appertains unto any man as man, belongeth unto all men*], is generally true onely of mere man in opposition to other creatures; and not of our Saviour, who is both God and man; and so as well distinguish'd by his humane properties from his divine nature, and by his essentiall attributes from other creatures, as by his mediatory offices from other men. Wherefore it followes not, that what belongeth unto Christ as man, belongeth unto all men: because we usually say, that all that belongeth to Christ, as man, which belongeth not to him as God; which appertains to his humane, and not unto his divine nature. Whether it be proper to him as man, in opposition to other creatures, as to laugh, and to be borne of a woman, or common also to other creatures, as to be hungry, and thirsty, to eat and drink, to walke, to weepe, to groane, &c. Or proper to him as such a man, as Mediator, in opposition to other men: As to be borne of a Virgin, to dye for our sinnes, to rise againe for our justification, to sit on a Throne in heaven, and to reigne visibly on earth over all Nations. These and such like we say, doe not in propriety of speech, belong unto Christ as God, but as man: because they are the properties of his humane nature. As on the contrary, it belongeth unto him as God, and not as man, to be equall with the Father, to be infinite, omnipotent, omniscient, &c. And thus much for your answer in grosse, which is indeed a very grosse answer. You goe on to catch at particulars, which you thus alledge.

The 1. Particular.

That the Jewes are yet to receive a Kingdome, in which they shall hold them captives; whose captives they are.

Mr. Petrie's Answer.

Here a little change of a little word makes a great difference: for the text saith, *whose captives they were*. And now they say, *they are*. The Prophet is speaking by names of the Assyrians, whose Monarchy is now destroyed; and the Interpreters from the accomplishment of that

off the *Taxes*, and his burden from off their *Shoulders*. And have Interpreters shewed the accomplishment of this according to the Prophecy meaning, 'Me thinks then you should not have hid it from us, for the story is worth the hearing, which can show when the *Jews* were in their own Land, wholly as free from the bondage which the *Affrian* hath brought them into; and the *Affrian* himselfe made subject to them. And what though no *Jews* were now captives in *Affria*? what were this to the speciall Prophecy touching the *Jews* redemption, which speaks indeniably of their deliverance from their oppressours, and of their taking them captives, whose captives they were, and not particularly of the *Affrian*, or of any other Nation? It follows, *Neither know we whose captives they are, seeing they live as free Subjects where ever they are*. But doe you know that God calls them captives, and is dwelling in strange Countreys a captivity? this then would have made you account them captives too, if you had had but a graine of that divine reverence towards Gods word, of which you would make others believe that you have no small measure. And what was it that made the *Jews* captives at first? was it not the loss of their Countrey, and their living under the dominion of another people? and doth not this still continue upon them? wherein then are they now less captives then they were heretofore? what privileges have they now, which they enjoyed not under *Nebuchadrezzars*, *Cyrus*, *Darius*, *Alexander*, *Antiochus*, and others? Is it because that you take them not for captives, unless they should be put under great slavery under an *Egyptian* bondage. This indeed were to make their captivity more grievous and burdensome to them; but captives they are, with us this, and God only knows how soon some civil power, under which they live may be turned against them.

The 2. Particular.

He took our nature on him, as well to performe his Kingship in the flesh, as his Priestly or Prophetick, by the death of his blood.

Hee, Part 1. a further
It is manifest, that hee reigneth in us, being the Prince of our souls
1st. In the soul, Gal. 2. 20. The life which I now live, I live by faith in

the Sonne of God, and Christ lives in me: but that the glory of an earthly Kingdome is the reward of his contempt and torment, we cannot think, seeing such a glory is not answerable to his sufferings. We being equal with God, made himself of no reputation, and humbled himself unto the death of the Crosse. Therefore he was and is not despised. I long but now God hath treated him highly, and given him a name, which is above every name, Phil. 2. And he for the joy that was set before him endured the Crosse, and is set downe at the right hand of the Throne of God, Heb. 12. 2. while it is a greater honour, then if he earthly Kingdome.

hence, showe your service; Reply.

It is manifest, that the faithfull before Christ incarnation could say also as well as we, *The life which we now live, we live by faith in the Sonne of God, and Christ lives in us.* For they were baptiz'd into Moses in the cloud, and in the sea; and did eat the same spirituall manna, and drinke the same spirituall drinke which we doe, (for they drinke of the spirituall rocks that followed them, and that rocke was Christ) 1 Cor. chap. 10. ver. 2, 3, 4. So that if you will call the adoption, sanctification, regeneration, and justification of the Saints [*a reigning,*] which the Apostle calls [*a living,*] Christ doth no other wise reigne over them now, then he did from the beginning of the world, to wit, by his holy Spirit. But the reigne in question, is his reigning visibly in his humane nature on earth: In which sense it is, (and for which end it was) that he was borne a King, an heire apparent to the Throne of David. For unlesse he had been to reigne as man on earth, and as the Sonne of David over Israel, there had been no more necessity of his being borne of that Tribe and Family of the Jewes, which had sole interest, and title to the Crowne of Israel; to qualifie him for the execution of his kingly office in your spirituall sense (for the distributing of his Spirit unto, and the guiding of the Church therewith) then there was of his being borne of the Tribe of Levi, to fit him for the execution of his Priestly office, in laying down his life for our sins, and making intercession for us now unto the Father. And as Herods destroying of the Infants of purpose to destroy our Saviour, that he might thereby transpire the Kingdome of Israel from the House of David, and fasten it to himselfe and his Posterity: had been a plot as

sortish, as Iowasavage, if he had not understood that the Scepter did belong onely to our Saviour: So doubtlesse if he had not therein truly conceived what King Christ should be, the Evangelists would as well have recorded, that *Herods* misapprehension of our Saviours Kingdome, was the occasion of his bloody fact, as he hath related his malicious attempt, to defeat our Saviour of his right. And although we doe not say, that this Kingdome of our Saviour on earth, is all the reward of that contempt and torment which he hath endured for us: yet we say, that it is all the reward which he is to have here on earth. And we say also, that this reward is very agreeable, though not equall to his sufferings: that, I say, God hath very righteously appointed, that our Saviour should by the Posterity of the same persons be there worshipped and obeyed, where by their Predecessours he had been so scornefully & despightfully handled: and that at the end of this reigne, he should there judge those persons also, who had formerly adjudged him to death. And the Scriptures which you have brought, doe not gainsay this; for that *Heb. 12. 2.* doth shew onely what reward he hath already in heaven; and so doth the 9. ver. of the 1. chap. to the *Phil.* but the 10. and 11. verses doe rather shew what reverence he shall have in the Day of his reigne on earth, then what he hath already.

The 3. Particular.

His owne words doe clearly prove it, Rev. 3. ver. 21.

Mr. Petrie's answer.

Can any man see in these words any thing for an earthly Kingdome? for albeit the Throne of the Father, and the Throne of our Saviour were diverse, yet may they not be both in heaven?

Reply.

Can any man choose but see in these words, two distinct Thrones? & will any man besides you say, that they maybe both in heaven? What? Can our Saviour have an idle Throne in heaven? a Throne in which he doth not now sit? For he now sits in his Fathers Throne; and when then shall he sit in that other Throne which you say maybe in heaven besides his Fathers Throne? Certainly you cannot tell us; To put you out of doubt then, that the Throne which our Saviour here calls [*my Throne*] is a distinct Throne from the Fathers, and yet not in heaven: you

must remember first, that this Throne is our Saviours Throne of judgement, which he shall receive, when he comes to Judge the quick and the dead, and therefore is to be on earth, and not in heaven. And secondly, That it is the Throne in which the Saints that overcome shall sit with him; & therefore also 'tis the Throne where he now sits, because no man can sit in that but himselfe. And therefore also the Throne as well of his Monarchicall government, as of his judging the dead at his delivering up of the Kingdome to the Father: because it is in the time of his reigne only, that the twelve Apostles shall sit on twelve thrones, judging the twelve Tribes of Israel, as hath been shewed before.

The 4. Particular.

That which he calleth his owne Throne he hath not yet received, Heb. 2. 8. and Ch. 10. 12. 13.

Ans. Petrie's answer.

The words Heb. 2. 8. are, Thou hast put all things under his feet. For in that he hath put all things in subjection under him, he hath nothing that is not put under him, but we see not yet all things put under him. Here is a twofold Universality, all things are put under him, and, nothing is not put under him. What more would you have? The last words say, all things are not put under him. If the last words say so, they must be contrary to the former words: but the words are, we see not all things put under him: neither is the word, Receive, there which is the point in hand. Now these two are farre different, we see not all things put under him, and he hath not received all things to be under him. So this Text in stead of proving against the foolish Tenet. It may be this is more cleare in 1. 10. 12. 13. where it is said, He sat downe on the right hand of God (There the height of glory) expelling from henceforth till his enemies he made his footstool. What is here for an earthly Throne, or another Throne? his enemies are made subiect unto him, even his greatest enemies, as it is granted before: but as long as this world continueth, new enemies shall be arising, and can be not subdue them as he hath done others, unless he creeth and sit on an earthly Throne?

Reply.

You have here strived all you could to obscure two texts, which I have quoted in the margin of my booke out of the 2 and 10 chap. of the Epist. to the Heb. that Heb. 2. ver. 8. is this, Thou hast put all things in subjection under his feet. For in that he put

all in subjection under him, he left nothing (saith the Apostle) that is not put under him. But now we see not yet all things put under him. Out of which words you frame your objection thus [Here is a two-fold Universality, all things are put under him, and, nothing is not put under him. What more would you have? The last words say, [All things are not put under him] This is your formall argument, and your wise answer is this, [If the last words say so, they must be contrary to the former words: but the words are, we see not all things put under him.] No, the words are, But now we see not yet all things put under him. And if they were as you here alledge them, why did you object before, that the last words say, [All things are not put under him] feeling you deny that they say so in your answer? Is not this, first to speak otherwise then the text speaks, and then to reprehend your self for misallegding of it? yet, this I hope, is neither false Logique, nor false Divinity in you. And what, I pray, is the meaning of these words? But now we see not yet all things put under him, if this be not the meaning of them, that all things are not put under him? And yet (by your leave) they are not contrary to the former words: for the Apostles former words, have relation to the Propheticall expression of the Psalmist, who speaks of that which was to come, as if it had been then done. Who foretells onely what great power was designed unto our Saviour by the Father, and not when the manifestation and exercise thereof should be. So that the whole meaning of Saint Pauls words is this, For in that God (hath fore-appointed to) put all in subjection under Christ, he (hath) left nothing, (he hath exempted no creature,) that is not (to be) put under him. But now we see not yet fulfilled, we see not yet all things (actually) put under him. But we see (already) Jesus — for the sufferings of death crowned with glory and honour. And thus the Apostle shews what of that Prophecy of David was then fulfilled in Christ after his ascension, to wit, this, that he was then crowned with glory and honour. And what was not then fulfilled, to wit, this, the actuall subjection of all creatures unto him: which is not to be fulfilled till the manifestation of [the world to come,] to which time it is that the Apostle referres the accomplishment and exercise of Christs dominion over the creatures, which the Psalmist reveales; as the comparing of the 5. verse of this chapter, with that which

follows, doth evidently declare. For having said in the 5. ver. *For unto the Angels hath he not put in subjection the world to come, whereof he speaks*, he presently assumes, *But one in a certaine place resisted*, saying, *What is man that thou art mindfull of him, or the Sonne of man that thou visitest him?* &c. And thus this text shewes not our Tenet to be foolish, but you to be as fallacious in seeking to obscure it, as your owne mouth doth pronounce you prophane, in calling that truth foolishnesse, which Christ, the Prophets, and Apostles have so plainly, and plentifully set forth. In the other Text, *Heb. 10. ver. 12, 13.* it is said, *But this man after he had offered one sacrifice for finnes for ever, sat downe at the right hand of God, from henceforth expecting till his enemies be made his footstool*; that is, looking for the time in which his enemies shall be subdued unto him, as the 1. ver. of the 110. *Psal.* doth manifest, where the words are these. *The Lord said unto my Lord, Sit thou at my right hand (donec ponam) untill I shall make, (not, untill I have made) thy enemies thy footstool.* So that he sits not there while it is doing, but untill it must be done, untill the time ordained for the accomplishment of it. All then that the Apostle affirms in this text likewise to be already done is this, That Christ is sate downe at the right hand of God, as was foretold; but as for the other part of this prophecy, he saith plainly, That Christ now expects onely when it shall be fulfilled; and if this be not sufficient to make you confesse, that the enemies which *David* here prophesied of, are not yet made subject unto Christ; that which follows in the *Psalme* will put it beyond exception, for he nominates what enemies are here meant, the time when, and the manner how they are to be made Christ's footstool. The enemies he speaks of, are men, the Kings and Heads of the earth, as we finde *ver. 5, 6.* The time when, is [*sate day of his power.*] The day in which the *Jewes* shall be as willing to receive him, as in the day of his poverty they were to be rid of him; as we learne *ver. 3.* *Thy people shall be willing in the day of thy power.* The manner how, is by an eminent destruction brought on these Kings, and their forces, as the 5. and 6. verses doe informe us also: which being compared with the latter part of the 19. chap. of the *Revel.* doe plainly shew that this destruction which *David* foretels, is the very same with that which *Saint John* there

th ere reveals : for that is to be effected at our Saviours descending from heaven, and so is this; for it is to be at his coming againe from the right hand of the Father. And therefore here is a good ground too for another Throne, and that a Throne on earth. And your answer to this text is a meere contradicting of it; for where as the Apostle saith, *That Christ being sate downe at the right hand of God, expells till his enemies be made his foot stools.* You say plainly, [*that his enemies are made subject unto him, even his greatest enemies.*] And for want of scripture to justify this answer, you subjoyne, [*as it is granted before,*] and so father it on me. But you shew not where it is granted, neither can I imagine what you meane by it, unlesse you meane that it is granted by my alledging of the same Apostles words, *Phil. 2. ver. 15. to wit,* *That Christ having (by his passion) spoiled principalities and powers, made a shew of them openly, triumphing over them in himselfe.* But surely though it may be true, That Christ after the accomplishment of the worke of our Redemption on the crosse, triumphed over the evill spirits in his owne person, making a shew of them openly, that is, leading them captives in the time of his triumph; (as some expositours understand it) yet it is not true, that these principalities are the enemies recorded in the 110. *Psalm*, whence Saint Paul tooke the foresaid text. Neither is it true, that the evill Angels were then held in a continued subjection by Christ, for the space of a 1000. yeares, (as they shall be in the time of his reigne on earth, when hee casts them into the bottomlesse pit, when he shuts them up from deceiving the Nations, as it is foretold *Revel. 20. 2, 3.*) For as before Christs passion, *Satan* could no more deceive the elect, then he can since; so he hath been no more straitened of his liberty in walking up and downe in the earth, nor of his power in tempting men unto sinne; since Christs triumphing over him in his owne person; then he was before, (If he hath so much) for it is of the time under the Gospell that it is said, *Revel. 12. 12. What to the Inhabitants of the earth, and of the sea; for the devill is come downe unto you, having great wrath, because he knoweth that he hath but a short time.* 'Tis of this time, that Saint Peter saith, *Our Adversary the Devill, as a roaring lion walketh about seeking whom he may devour,* 1. *Ep. chap. 5. ver. 8.* And 'tis that we may be able to stand against
the

the wiles of this enemy, that Saint Paul adviseth us, to put on the whole armour of God, Ephes. 6. 11. &c. Yea it is in the Christian Church, that some were to give heed to seducing spirits, and doctrines of devils, as Saint Paul writes, 1 Tim. 4. 1. and that there should be false teachers who secretly should bring in damnable heresies, even denying the Lord that bought them. As Saint Peter writes, 2. Ep. 2 chap. 1 ver. &c. And they are the Christians of the last dayes, of whom S. Paul foretells, 2 Tim. 3. 1. *That they shall be lovers of their owne selves, covetous, boasters, proud, blasphemers, disobedient to Parents, unthankfull, unholy, without naturall affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more then lovers of God; having a forme of godliness, but denying the power thereof.* And if these be the fruites of Satan's subjection and imprisonment, what then are the fruites of his power and freedom? Doubtlesse Satan cannot be held in subjection, to be bound up, (as he must be in the time of Christs reigne) as long as new enemies doe arise against Christ in his poore members, seeing it is onely through the liberty and power that this Arch-makebate hath in the world, that good men suffer for the truth, and evill men oppose it; that I say, men are kept from a generall peace and unity over the whole earth. And therefore in confessing, *[that now enemies still arise against Christ]* you doe flatly gainesay, what you before falsely affirmed, to wit, that the evill Angels Christs greatest enemies are now held in subjection by him, that they are now deprived both of their power and liberty to doe hurt, to rebell against Christ, and to rouse persecution against those that are Christs; as they shall be, I say not in this time of the world, but in that in which Christ shall reigne personally on earth. Yea if Christs enemies mentioned in the foresaid Psalme, be now made his footstool, if they be now wholly subdued unto him, (for this is the meaning of *their being made his footstool*) how can new ones still arise?

The 5. Particular.

Seeing he sits now on his Fathers Throne, therefore neither is this the time, nor that the place, in which his Throne is to be erected: not the place, because in one Kingdom there can be but one Throne; and not the time, for then he should sit on his own Throne, which now he doth not.

Ad.

Mr. Petrie's Answer.

If this be not, to deceive with words, I know not what it is to deceive. One and the same throne, is called the throne of God, and of the Lambe, Revel. 22. 5. and therefore his Fathers throne, is his owne throne, as he saith generally, John 17. 10. All my things are thine, and all thine are mine: and so both parts of the proofs fall to the ground. In one Kingdome is but one throne, and that throne belongeth unto the Father, and to the Sonne, and now he sits on his owne throne, as it is said expressly unto the Sonne, Heb. 1. 8. Thy throne is for ever and ever, and he prayeth for no other glory, but that which he had before the world was, John 17. 5.

Reply.

It doth ill become a deceiver to cry out against deceit. Our Saviours words Revel. 3. 21. are very plaine, they are no parable: To him that overcometh, (saith he) will I grant to sit with mee in my Throne, (loe here a Throne, in which the Saviour shall sit with Christ, it follows) Even as I also overcome, and am sit downe with my Father in his Throne. (loe here a Throne in which no man can sit but himselfe,) and therefore here are two distinct Thrones. But you object, [That one and the same throne, is called the throne of God, and of the Lambe: and therefore say you, his Fathers throne is his owne throne.] And therefore say we, you are split from the matter in question: for whereas you should prove, that the Throne, which Revel. 3. Christ calls, [my throne] is not a distinct Throne from that which he calls [the Fathers throne] you prove onely that the Fathers Throne, is Christs owne Throne, which no Christian will gainsay. For it is his, by proper interest, as he is God: and by purchased interest, (as I may say) as the Lambe of God, as a crucified Saviour: and yet it is not that Throne which properly belongs unto him as he is man; as he is the Sonne of David. For this he is to receive on earth, where others, where they that overcome shall sit with him. And in opposition to this Throne on earth it is, that he calls the Throne in heaven, the Fathers throne, Revel. 3. 21. which Throne Revel. 22. 3. (after the expiration of the time of his reigne, on Davids Throne) he calls the Throne of God, and of the Lambe. And so your argument being mistaken, the scriptures alledged to confirm it, are of no force to beate downe the truth of a double Throne mentioned, Revel. 3. 21. The

The 6. Particular.

He hath a throne which belongeth unto him as man, and to the throne of the Father he hath no proper interest, but as God.

Mr. Petric's Answer.

Shew then any text that speaks of his two thrones: yea if he have, or shall have any throne as man, and not as God, it must be given unto him: but it is now given unto him to sit on his Father's throne, and his given throne is the throne of his Father.

Reply.

You here fall backe to somewhat that you had left behinde; but unlesse you had proposed a wiser challenge, it had been more for your credit to have let it alone. For is it not strange, that one so well read in the scripture, as you seeme to be, should call on us to *shew any text that speaks of Christ's two thrones?* Surely we have shewed you already one unanswerable text, *Rev. 3. 21.* and yet you will not beleeye it. To shame you then, if not to satisfie you, we will shew you others. For what are the Thrones of which Saint John saith, *Rev. 20. 4. And I saw thrones, and they sat upon them, and judgement was given unto them?* Are not these the Thrones in which *they that overcome* shall sit with our Saviour? And are not the Thrones on which the Disciples shall sit, *judging the twelve Tribes of Israel*, some of these Thrones? doubtlesse they are. For as it is said, *Matth. 19. 28. That the Disciples shall sit on thrones, judging the twelve Tribes of Israel*, which necessarily shews a government over others: so it is said, *Revel. 20. 4. That they sat on thrones, and judgment was given unto them, not, on them; that is, They were made Judges over others, not others over them.* And where should the Saints departed sit on *seates* exercising judgment over others, but on earth? and when but in the time of our Saviours Kingdome, (who shall bring them with him) when, I say, but in the time of his 1000. yeares reigne, as it is *Luke 22. 29. 30.* and *Rev. 20. 4?* For in heaven they cannot sit judging any, because there are none to be judged by them, there are none but themselves; and at the judgement of the dead, they shall not judge any, (any otherwise then by way of approbation) because this is our Saviours privilege onely, as his words, *John 5. 22. 27.* and the single throne, *Rev. 20. 11.* doe declare: (and indeed it is not likely, that the

Saints

Saints who are saved onely by our Saviours righteousness, shall pronounce glory to themselves, and perdition unto others.) The time therefore in which our Saviours Throne shall be accompanied with the Thrones of the Saints, must needs be the time of his 1000 yeares reigne on earth, after which time, and the little season of the selfe rushing insurrection of the Nations, that must follow it; he is to sit alone on the white Throne (spoken of Rev: 20:11. to give sentence on the dead, and (taking the full number of the elect with him into the new *Jerusalem*) to sit againe in the Throne of God; and of the Lambe, in the height of glory, Rev: 22:3. And thus we have laid before you other texts, which shew that our Saviour shall have a Throne on earth: and consequently, that he hath another Throne, besides that where he now sits. And that his Throne on earth is a Throne given unto him; the words of the Angel *Gabriel*, *Luke* 1. 32. doe witness, *And the Lord shall give unto him the Throne of his Father David.* And his owne words, *John* 5. 27. *And hath given him authority to execute judgement also, because he is the Sonne of man.* But you by your wily, if not rather weak arguing, would perswade us to thinke, that Christ cannot have another Throne given him; because the Throne where he now sits, is a given Throne. Which is just as true a reasoning as this, King *James* was first crowned King of *Scotland*, therefore he could not afterward be crowned King of *England*.

— *only* *Israel's Redemption.*

And the reason of it, (as is intimated in the first words) is because the time in which all that shall overcome, are to be called, is not yet at an end; and this also the answer which was made to the soules under the Altar, (who cried for vengeance against their persecutors) doth fully confirme. For it was said unto them, that they should rest yet for a little (season, untill their fellow-servants also, and their brethren, that should be killed as they were; should be fulfilled, *Revel*. 6. 11. and when this is done, when shall Christ sit in his own Throne, and they that overcome shall sit with him. For he is it that overcometh, and he putteth my words into the end, to him (saith he) will I give power over Nations, (and he shall rule them with a rod of iron, as the vessels of a Potter shall they be broken to shivers,) even as I received of my Father, *Rev*. 3. 21.

46.

Rev. 11. 17.
17.

Ans. Petrie's Answer.

1. The force of this reason is, *Christ shall not be a King till all his Subjects be called and overcome*: but his Subjects are not all yet called: which forme is alike with this. *Ferdinand shall not be Emperor till all his Subjects be borne, and be victorious*, whereas some of his Subjects are coming daily into the world, and it may be more of them are daily departing. This is a ridiculous reason, and so is the other: 1. Neither doth the prayer of the Saints make mention of his earthly Kingdome, but of subduing or ridding their enemies, which shall be without an earthly Monarchy, to wit, by punishing them in hell: 2. That text *Rev. 11. 15.* speaks not of a proper Kingdome of Christ, (and farre lesse of an earthly Kingdome,) but of the Kingdome of our Lord and his Christ: if it had been said, of our Lord and Christ, as of our Lord Christ, it might be thought to be the proper Kingdome of Christ, which he as man governs, or shall govern: And when it is said, of our Lord, and of his Christ, we see a distinction of persons, and unity of power: And therefore it is cleare, that the text *Rev. 2. 26.* is importunately cited for proofs of that thing which is not, and is imagined to be on earth: whereas that power is in heaven.

Reply.

1. Doubtlesse you take this for a very witty comparison; but the truth is, it is a very ignorant one. For the force of this reason is not as you make it (say, *That Christ shall not be a King till all his Subjects be called, and overcome.*) But it is this, *That Christ shall not receive his Kingdome, till all those Subjects, those glorified Saints which shall come with him in his Kingdome, are called, and have overcome.* So that the forme is like this, *Ferdinand shall not be Emperor, till all those Subjects, those Nobles that shall waite on him at his coronation, be borne, and able to attend him.* And *Ferdinand* being a mortall King, is to be accompanied by mortall attendants: but our Saviour being an immortal King, is to be accompanied with immortal attendants; with all those beleeyers which have already, or shall hereafter overcome the temptations, and afflictions of this world, before his appearing, and his Kingdome: which Saints being but a part (though the choicest part) of our Saviours Subjects, are indeede ridiculously compared by you to all *Ferdinands* Subjects borne and unborn.

2. Though

2. Though the prayer of the Saints, Rev. 6. 10. doth not mention our Saviours Kingdom on earth, yet seeing the revenge they call for, is deferred till the number of those that shall be slain for the word of God, be fulfilled; we know that it is not to be executed till our Saviours coming. And in what manner it is then to be done by him, the 14. chap. of the Rev. from the 14. ver. to the end, doth declare. And the 19. chap. also in 17. ver. &c. Where the fowles of heaven are summoned to the Supper of the great God, *to eat the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all both bond and free, both small and great.* And surely this judgement on the Saints enemies, is to be a temporall judgement on earth: as our Saviours coming with the Saints to receive his Kingdome, as the 12. and 14. verses of this Prophecy doe shew, and not in eternall judgement on their bodies and soules in hell: which is not to seize on them, till the giving up of Christs Kingdome at the Judgement of the dead, till above a 1000 years after this overthrow, (in which the fowles are to feast on their carnall fles, as in the 18. chap. of the Rev. at the 11. verse, &c. is revealed.

3. That text Rev. 11. 15. [*Speakes not you (as, of a proper Kingdome of Christ, but of the Kingdome of our Lord and his Christ.)*] And by this reckoning our Saviour hath no proper Kingdome at all, and consequently is not properly a King: for what Kingdome belongs to Christ, which may not as well be called the Kingdome of our Lord, as the Kingdome of his Christ? But certainly the Kingdome which this text speaketh, shall become the Kingdome of Christ, are the Kingdomes of this world: and therefore Kingdomes on earth, and proper Kingdomes, both which you deny. And they are to become Christs Kingdomes at the sounding of the seventh Trumpet, and not before, that is, at the time of his appearing againe: and therefore they are to be his to governe as he is man, and so by our owne confession, to be properly his. Although then we grant, that those words, [*the Kingdome of our Lord, and of his Christ, doe intimate a distinction of persons, and unity of power,*] which is more than *Forer* grants, (who inclines to a distinction of nature, and unity of persons,) yet it will not follow from hence, that the Kingdomes of this world

which our Saviour at his coming shall receive into his owne possession, as he is man, shall not be his proper Kingdomes. For they are said to become the Kingdomes of our Lord, not because they are now his; but first because at the accomplished donation, and actual subjection of them unto Christ, God shall more marvellously declare his supreme power over them, then ever he did. And secondly, because they shall then be his after a more speciall manner, then they are now his; because I say, he shall then be worshipped and obeyed in them all, according to the righteous rule of his owne Lawes. And yet they are said to become the Kingdomes of Christ onely, in regard of the administration; of the immediate government of them. For Christ alone shall then be visible King over them, as now others are; and therefore shall be as properly a King on earth, as any of them who now beare rule in these Kingdomes. And this the next words of the text doe confirme, which say not, *and they*, but *and he*, (that is Christ alone) *shall reigne for ever and ever*. And therefore that text *Rev. 2. 26.* is very pertinently cited, for proofe of that thing which shall be on earth, and is not now in heaven. For our Saviour (though then in heaven) did not say, that he had given the Saints in heaven, or Saints on earth, power over the Nations on earth; but that he would give them power over them. And surely we cannot thinke, that the Martyrs, *Rev. 6. 10.* would call on God to hasten the time for the avenging of their blood, on them that dwell on the earth: if they could now do it themselves, if they could now rule the Nations with a rod of iron, & break them to shivers, as a Potter vessel. Yea, why have the Saints on earth been so long time persecuted, afflicted, tormented, and still are, if the Saints in heaven have power to deliver them, and tread down their enemies? And why are there still so many large heathen Kingdomes; not yet subdued to the faith, or government of the faithfull, if the Saints in heaven can rule them as they please? Certainly if you can make this good, that our Saviour hath already given to the Saints in heaven, that power over the Nations which he here speaks of, to wit, a conquering and commanding power, a power to rule them with a rod of iron; you will helpe the *Papists* to a better ground for their supplication unto Saints, then was ever yet thought off by themselves. For doubtlesse it

the Stars in heaven have command over this inferiour world, they must needs be acquainted with all passages of importance in it, as Kings and their Agents are with the affaires of State in the Kingdomes over which they rule: and so may well be sought to, if not for spirituall, yet for outward and temporall advice, succour, and defence.

Israel's Redemption.

The like encouragement he gave also to his Disciples before his passion. *Ye are they (said he) which have continued with me in my temptations, therefore I appoint you to judge the twelve Kingdomes, as my Father hath appointed me to, that ye may eat and drink at my table, in my Kingdomes, and sit on twelve seats, judging the twelve Tribes of Israel,* Luke 22. 28.

Mr. Petrus Answer.

It might be more for his purpose to have concealed this text, which makes the 12 Tribes of Israel the persons judged: & all the seats quored on the margin speak of the Kingdom of God, except that of Luke 22. 42. 43. where is mention of no Kingdomes, but of eating and drinking after Christs resurrection: and if that be the Kingdomes, whereof our Saviour speaks, ch. 22. 29. the Kingdom is come already.

Reply.

It might have been more for my purpose, you say, to have concealed this text. And why? because you have nothing to say to it, [but it makes the twelve tribes of Israel the persons judged?] What? doe you thinke then that in our Saviours Kingdom; in the restored Kingdom of Israel, there shall be no government? Or that it is a token of the unrighteousness of a Kingdom to have government in it? Certainly unrighteous Judges are a ready means to make a Kingdom unrighteous: to make charity waxe cold, and envy and contention grow hot. But upright Judges are as effectually a means to preserve righteousness in a Kingdom; to cherish and strengthen love and unity, and to chase away all hatred and dissension: and how righteous then shall that Kingdom be, where our Saviour himselfe shall be King; and the Disciples and other Saints give honour under him? And surely so long as the Twelve Tribes of Israel cannot be taken for the reprobate, nor for the Saints already departed, and to depart, nor overcome before our Saviour appearing, (for he must be Judge, as well as the

47.

h Mat. 22.
29. Mark.
13. Luke 14.
che. 21. 16.
che. 24. 42.
Acts 10. 41.
1 Cor. 1. 44.
che. 7. 14. 27.
h Dan. 7. 22.
Revel. 20. 4.
Matth. 19.

Disciples, as our Saviour himselfe doth testify, Rev. 3. 21. To him that overcometh will I grant to sit with me upon my Throne, that is, to have power over Nations; as it is Rev. 2. 26, 27. and to reigne on earth, as it is Rev. 3. 21. Seeing, I say, the twelve Tribes of Israel can be taken for neither of these; they must needs be taken for the Kingdom: of Israel, which is againe to be restored on earth, where onely the glorified Saints can sit as Judges over others. For in the new Jerusalem they are all to be partakers of the same glory; (though not of the same measure of glory;) they are all to have equall interest in the tree of life, and river of life; and therefore there shall neither be need of judging, nor any temporall possessions, and affaires to be judged of. For the heavens and the earth that now are, and all the creatures on the earth, (being to last no longer then the first death shall last) shall be then all dissolved. And those new ones mentioned, Rev. 21. 3. (that new heaven, I say, from which, and that new earth to which the new Jerusalem shall descend,) created in their place. You tell us next, [that all the texts quoted on the margin speake of the Kingdom of God, except that of Luke 24. 42, 43. where is mention of no Kingdome, but of eating and drinking after Christs resurrection; &c.] But doe not the other texts speake also of something to be done in the Kingdome of God, as well as of the Kingdome of God? Surely our Saviour saith Mat. 26. 29. I say unto you, I shal not drinke henceforth of the fruit of the Vine, untill that day, when I shall drinke it with you in my Fathers Kingdome; (as it is Mark 14. 25. do the Kingdome of God;) and Luke 22. 17. he saith, I have earnestly desired to eat this Pasche with you before I suffer, for I say unto you, Henceforth I will not eat of it any more, untill it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said; Take this and divide it among you; for I say unto you, I will not drinke of the fruit of the Vine, untill the Kingdom of God be come. Loe, here is mention of eating and drinking too: and that of our Saviours eating the Pascheover, and drinking wine againe with his Disciples, but not untill the Kingdom of God be come. And therefore unless you will deny, that the Kingdom of God shall come, you cannot deny, that our Saviour and his Disciples shall againe eat and drinke together: nor consequently that the Kingdom of God, is meant of our Saviours Kingdome

on earth. Of that Kingdom, of which he said to his Disciples, *Luke 22. 28. In us they shall have continued with me every temptation, therefore I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my Kingdom, &c.* For where is a Lamb? from the Passover: where grows the Vine, but on earth? and when could the Disciples ease the Passover, and drinke wine againe, with our Saviour at his table, but after the resurrection of their bodies? And that text *Luke 24. 42. 43.* was quoted onely to shew that glorified bodies can eat, and consequently, that the denyall of this can be of no force against the proper sense of our Saviours words: whose single affirmation of his eating and drinking with his Disciples, after his next appearing, ought to be of more account with us, and to gaine more belief from us, then all other mens negation of it. And this selfe same Kingdom of our Saviour on earth, is sometimes called, *the Kingdom of the Father*: because it is appointed unto him by the Father: and sometimes *Christs Kingdom*, because as man he is so mightie visibly in it: and sometimes *the Kingdom of God*, because Gods power shall be revealed after a wonderfull manner at the setting of it up, and because none but God as we shall be observed in it: and sometimes *the Kingdom of heaven*, because the chiefe governours of it shall come from heaven, and because it shall be of an heavenly condition, in regard of the holinesse and righteousness thereof: for as our Saviour and the glorified Saints shall then as perfectly doe Gods will on earth, as it is now done by them in heaven; so shall their righteous judge near occasion a more righteous dealing amongst all others over the whole earth, then was ever yet observed in any particular Kingdom.

Israel's Redemption.

I know these words are taken by Interpreters, for a metaphoricall expression of those joyes which we shall receive in heaven; but it is a currant axiom in our Schooles, (*Nou, sse a litera, seu propria scriptura significatione pendendum, nisi evidens aliqua necessitas cogat, & scripura veritas in se ipsa sit a particulari videtur.*) That we must not forsake the literall, and proper sense of the scriptures, unlessse an evident necessity doth require it; or the truth thereof would be endangered by it: and I am sure, here is no such cause

for which we should leave the naturall interpretation of the place, yea we are by many other passages in the scripture, rather compelled to stick to it.

In forme of the city that is to be built at the Jewes redemption by these and many more differences. Firstly, because the builder and maker of the one is God (Rev. 21. 2.) but the other man shall build (Isa. 54. 11-12. & 60. 10.) Secondly, the materials of Jerusalem which is above, are all gold and precious stones, (Ez. 1. 12, 13, 20, 21.) but the materials of that other Jerusalem shall not be such (Ez. 40. 13, 17, 21, &c.) Thirdly, in this city, there is no Temple, for the Lord God Almighty, and the Lamb are the Temple of it (Rev. 21. 22.) but that city shall have a Temple (Isa. 60. 13.) Fourthly, in this city, the river of water of life proceedeth out of the Throne of God, and of the Lamb, (Rev. 22. 1.) but in that city waters (not the river of life, though endued with healthfull and nourishing qualities, because of the place, whence they are to proceed, (Ez. 47. 5, 12.) shall issue forth under the threshold of the Temple: for the forefront of the house shall stand towards the East, and the waters shall come downe from under the right side of the house, at the South-side of the Altar, (Ez. 47. 1. &c.) Fifthly, in this city, the tree of life only grows on either side of the river, and beares twelve manner of fruits monethly, (Rev. 22. 2.) but by the river that shall issue out of the Sanctuary of that city, shall grow all trees for meate (Ez. 47. 12.) Sixthly, in this city there is no night, they need no candle, nor light of the Sun, for the Lord God giveth them light, and the Lamb is the light thereof, (Rev. 21. 23. 24. ch. 22. 5.) but in that city there shall be night, and the light of the sun shall then be sevenfold, (Isa. 60. 26. ch. 60. 11.) Seventhly, this city shall descend not the new earth, with which there shall be no sea created, (Rev. 21. 1.) but the waters which shall come from that city, shall go into the sea, and being brought forth into the sea the waters shall be healed, (Ez. 47. 8.) and therefore that city is to be built, before the annihilation of the first earth with which there is a sea.

Mr. Petre's Answer.

It may be doubted, whether this Author hath been bred in schools, or what he calleth our schools, seeing he is so full of objections against (as I call it) sense, for proper sense: metaphoricall sense, and a distinction to figurative sense, and keeps no logical canons in his arguing, and I thinke, he did never learn such interpretations of scriptures in any approved school. As for it is rule, he may see parably that is said, and shall see more hereafter, that these words cannot be understood of an earthly Kingdome: neither do these fore-cited comp. us, (as he boldly saith) to stick unto the earthly sense of this text in hand.

Reply.

It may well be doubted, whether pride or choler did most overway your judgement in this answer. For though I willingly confesse my selfe to be a man not worthy to be numbered amongst the learned: yet unless I should make as little conscience of lying for an advantage, as you doe, you cannot chuse but know what

what school I was bred in: for the title page of my Booke doth publish it to the world. And doubtlesse these schooles have ever yeilded men as eminent for judgement, as righteous in their life, and as zealous for the truth, as those that you have been bred in: or any other schooles in Christendome besides. But this which you here first indict me for, is this: [*I but I abuse rhetoricall termes; use literall sense for proper sense.*] And I pray, what Divine doth not as often, or oftner, use literall sense for proper sense, then for the true sense, whether proper or figurative? and what is the meaning of literall sense, in this approved *anatomy*? both a proper sense? For doubtlesse there is no necessity that can compell me to leave the true sense of the scripture, although it may to leave the proper sense. And yet the *anatomy* runnes thus: *We must not forsake the literall or proper sense, &c.* which being rendered (according to your acceptation of the word *literall*) the true or proper sense, what sense will these be in the *anatomy*? Your next censure is, [*I but I have contra-distinguished metaphoricall sense to figurative sense.*] But it had been honest dealing to have shewed the place, or else not to have said so: for an accusation without proofe doth only declare the plaintiffe a slanderer. Your third complaint is [*I but I keep no Logickall canons in arguing.*] No Sir, it is not for every one to doe this; it is for such as you are, for such as are scholars; such men will observe a canonickall method in arguing: and make as excellent use of logicall maximes, as you have done pag. 30. of this maxime, [*What is graven into any mans mind, belongeth unto all men.*] The last censure is, [*I but I never learned such interpretation of scripture, in any approved schools.*] Surely the interpretation of scripture, is to be learned from God, and not from man: for that interpretation is most true, and infallible, when the coherence of the text doth point out the sense, or when one scripture doth expound another of the same nature. And yet I goe not alone, but am accompanied with many approved Authors, bred in approved schooles, who have all confessed the same truth that I speake for, and stick to that proper interpretation of these scriptures, which I follow: For not to speake of the primitive Christians, or of many of the Fathers after them, there have been many approved men for learning in these latter times, that have been witnesses of this truth, amongst whom, are

Brigheman, Alstedius, Wendellius, and Mede, whom you your selfe pag. 14. commend for a renowned Author, although you shake off his choicest proofes, as easily as *Sampson* (shooke off the *Philistines* cords: and brake through his strongest arguments, as forcibly as *Sampson* did through the gates of *Azazab*, which he carried away in a triumphing manner: such wonders doe you worke by your canonicall, (or rather carelesse) arguing. And yet for all this, you must give me leave to make so bold with you againe, as to tell you; That as the plainesse of this text in hand, and of the fore-cited scriptures, doth compell us to acknowledge the proper sense of them; so I trust both the love of the truth, the feare of God, and a desire to keepe a good conscience, will ever constrain us to stick to it. For it is manifest by your running termes, that you could finde neither scripture contradicting, nor necessity forbidding the proper sense of our Saviours words; for the confirmation whereof, this rule is here alledged.

Israel's Redemption.

For besides, that there is little analogy and resemblance betwixt a perpetuall praising and worshipping of God, and the businesse of a politicke government here spoken of: besides this, I say, we are already informed, that though our Saviour be now in heaven, yet he sits not there in his owne Throne, and consequently, is not yet in the Kingdome which the Father hath appointed him.

Mrs. Petrie's Answer.

What impudence is here! Doth not David say, Psal. 16. 11. In thy presence is the fulnesse of joy, all thy right hand are pleasures for evermore? and Psal. 17. 15. I shall be satisfied when I wake with thy likeness, and Psal. 36. 8. They shall be abundantly satisfied with the fulnesse of thy house, and then shalt make them drinke of the river of thy pleasures. These and many more are spoken of the joyes in heaven by resemblance with earthly Kingdome: and we have already shewed that he hath been misinformed (or misinformeth) of another Throne and another Kingdome.

Reply.

Here you startle the Reader with a very foule exclamation, but an evill tongue, as it doth not become you, so it will nothing benefit you. Yea it deeply staines your innocency before God, very much impaires your reputation amongst men, (especially upright

upright men) and set up your wounded conscience as an irreconcilable Judge against you. Look into the Epistle of Saint James, chap. 3. ver. 6. and you may see both the abominable off-spring and originall of it. So is the tongue, saith he, *amongst the members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.* That therefore it may not burne hereafter in those flames, from whence it is now too much inflamed, thinke seriously on this passage, and from henceforth give better language to others, though your enemies, then you have done to me for telling you the truth. Now as for your answer, I confesse these texts to be *David's* words, and that there are some metaphorical phrascs in them. But I deny that they have any resemblance with the civill affaires of an earthly Kingdome, or that there is any comparison to be made betwixt them and our Saviours saying, *Luke 22. 28.* so that the impudence you speake of may well recoil on your selfe. For the text *Psal. 16. 11.* sheweth onely, that the fulnesse of all joy and delight, is in the enjoyment of the sight of God, and to be *[at the right hand of God]* doth betoken the highest place of honour and glory in heaven, which is proper to our Saviour, who is said to sit *at the right hand of God*, in allusion to a custome amongst men, who are wont to set those whom they will most honour, whom they most delight in, at their right hands. And that Text *Psa. 17. 8.* sheweth that *David* after the resurrection, when he shall have a glorified body, as Christ now hath, shall be perfectly happy, shall be as he would be. For these words *[to awake after thy likeness,]* are all one with those of Saint Paul in *1 Cor. 15. 42, 43, 44.* *To rise in incorruption, in glory, in power, to rise with a spiritall body.* For if we have been planted together in the likeness of Christs death, we shall be also in the likeness of his resurrection, saith the same Apostle, *Rom. 6. 5.* and because we are laid into our graves as one that lies downe in his bed to sleepe, and shall be raised out of them, as one that riseth out of his bed from sleepe, therefore it is, that the Prophet useth, *[awake]* in stead of *[arise]* And the text *Psal. 36. 8.* is referred by *Augustine* to Gods bountifull provision in this life for all men indifferently; and by *Calvine* better, as well to the outward and temporall, as to the spirituall and eternall benefits of God towards the faithfull, his words are, *Some are borne in to spirituall graces, but*

and was to furnish a more delightful, than under it is a very abundant
 all Gods best fit, that pertains as well to the life of this present life, as to
 the eternall & eternall blessedness. And so refers it as well to joyes
 on earth, as to joyes in heaven. And happily seeing the Prophet
 makes mention here of the house of God, it is best understood of
 the great comfort which then shall receive through Gods loving
 kindness towards them, in the time of our Saviours Kingdome
 on earth, when Jerusalem and the Temple of the Lord shall again
 be rebuilt, and all Nations shall flow unto it, as it is, *Isa. 2. 2.* or
 as it is, *Ezek. 44. 16.* *shall ye say from ye are to come to worshipping the*
King the Lord of Hosts, and to keepe the feast of Tabernacles. When
I say, in the mountain of the Lord house, in the restored Jerusa-
lem, the Lord of Hosts shall make unto all people a feast of fat things, a
feast of wines on the lees, of fat things full of marrow, of winter on the
lees will ye stand; And shall destroy the face of the covering cast over all
*people, and the vail that is spread over all Nations, *Iud. 25. 6. &c.**
 And besides, every understanding man knowes, that *to drinke*
of the river of life pleasures is a metaphorical expression, seeing plea-
 sures are not the nourishment of the body, and so properly, and
 corporally drinke of; but belonging to the soule, to which they
 are as comfortable, as sweet and wholesome waters to a thirsty
 body. *But to drinke wine, to eate the Pasche, to eat and drinke at*
our Saviours table, to eate bread in the Kingdome of God, to sit on
seats, and judge the twelve Tribes of Israel, are all proper expres-
sions, and so quite different from the other. And as spirituall
pleasures appertain to the Saints on earth, as well as to the Saints
in heaven; so doe eating and drinking agree as well with glorified,
as unglorified bodies, as well with the state of immortality,
as with the state of mortality. For our Saviour did eate on earth,
(at his Disciples table) after his resurrection; and he saith, that
the glorified Saints shall eate and drinke with him at his table,
after their resurrection. And further he saith, that after the last
Judgement, there is in the new Jerusalem the fruit of the tree of
life, to be eate of; and the water of the river of life to be drinke
*of; his words are, *To him that overcometh will I give to eate of the**
*tree of life in the midst of the Paradise of God, *Rev. 2. 7.* and againe,*
**Rev. 22. 14, 15.* Blessed are they that doe his Commandments, that*
they may have right to the tree of life, And who so ever will, let him take
 of

of the water of life freely. And indeed seeing God creates nothing in vaine, it were vaine to thinke, that the tree of life should beare twelve manner of fruites monthly, unless they were to be fed on: or that the river of the water of life should issue through the midst of the streete in the holy *Jerusalem*, if it were not as well to be drinke off by the Saints in glory, as to nourish the tree of life on the sides of it. And therefore unless you can bring better proofes to shew that I am misinformed, or doe misinform, then these texts of the *Psalmist*, or any you have cited hitherto, you your selfe will be found an over-hasty misinformet against the truth.

Israel's Redemption.

And as it is evident from his owne words, that the Throne of his Kingdome is not now in heaven: so it is plaine from Saint *Pauls*, in 1 *Cor.* 15. 22. that it shall not be there after the judgement of the dead; his words are these, *As in Adam all dye, even so in Christ shall all be made alive: But every man in his owne order, Christ the first fruite, afterwards * they that are Christs at his coming,* (and therefore not the Martyres onely.) *Then cometh the end,* (what, presently after his coming? no, but) *when he hath delivered up the Kingdome to God, even the Father, (and when shall that be?) when he shall have put downe all rule, and all authority, and power. For he must reigne till he,* (that is, the Father,) *hath put all his enemies under his feet:* which will be fully accomplished, when *the last enemy shall be destroyed, which is death, and when all things shall be subued unto him, then* (shall follow that inextinguishable glory, that height of happinesse, where) *the Sonne also himselfe shall be subject unto him, that did before put all things under him, that God may be all in all.*

Now if it had been as easie for the Apostle to have said, that those that are dead, or, all that are in the grave. And if there shall be a precedence of time, then no doubt but it shall be such a precedence, as may bring some advantage or honour unto the Saints: and therefore not onely of a few houres or dayes, but of a notable continuance, and length of time: of many yeares. For if Christ should descend for no other purpose, but to call all men to judgement, then as there would be need of none so there could not well be any priority of time to distinguish their resurrection: because that all both good and bad must be assembled before him at the same time: and the wicked doubtlesse should then be raised as soone, to see his coming, as the just, to meete and accom-

30.

* *Zech.* 14.1 *The.* 3. 1

chap. 4. ver.

15. 16.

2 *The.* 1. 1

Gal. 3. 4.

* They that

are Christs

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Mr. Petrics Answer.

1. Whether the Apostle might have said so, or so: Can any man gather necessarily out of these words so great a distance of time, betwixt the resurrection of the godly, and of the ungodly? Here the Apostle nameth the godly, and not the ungodly, not imparting any notable distance of time: but hee saith he had said, ver. 22. In Christ all shall be made alive, which words cannot be properly and univrsally meaned of the ungodly, whose rising shall be for the accomplishment of the second death: therefore here ver. 23. he justly omits the mention of the ungodly, and speaks of the godly, as also he doth, 1 Thes. 4. 16, 17. where we find expressly an order among the godly saying, The dead in Christ shall rise first, and then we who are alive and remaine, shall be caught up together with them in the clouds, to meete the Lord in the aire. The Apostle in both texts speaks of the same coming of Christ, (as this Author acknowledgeth and applyeth the words to the same purpose, pag. 50.) As none will say, that there shall be any notable priority in time betwixt the one and the other sort meeting Christ: so, and farre lesse doe these words speaking onely of them that are in Christ, import two resurrections, different the one from the other, the space of a 1000 yeares. Yea, and the Apostle saying, That we shall be caught up, and meete the Lord in the aire, and so shall be ever with him: How can any imagine that we shall come downe againe from the aire to abide so long a space upon the earth: and therefore he speaks there of the generall resurrection, when they who are in Christ, shall be ever with him, not in a temporall, but everlasting glory. And seeing the Apostle speaks both here and there of the same resurrection, certainly he speaks not here of a resurrection before the time of the generall judgement. 2. pag. 49. After these words of Paul, at his coming: Mr. Maton inserteth, and not the Martyrs onely. Why inserteth he these words? doth any (who denyeth this earthly Monarchy) say, that the Martyrs and no more shall come with Christ? no; but some Millenaries say so. And here he would make a word against them. Be it so. 3. He wresteth the words thus, Then cometh the end, (what presently after his coming? no, but) when he hath delivered up the Kingdome to God, even the Father; and when shall that be? when he shall have put downe all rule, and authority, and power, &c. Here instead of explication is a very contradiction of the text by inserting a negative, and conveying it closely with a query:

The

The particle *Then* hath relation to the words preceding, and the word *Comes*, is not in the originall, as yee may see by the divers characters in the translation, and it may as well be rendered, *Then*, or at that time is the end, when he shall have delivered up, &c. So that the very time when he shall deliver the Kingdome, is when they who are Christs shall arise at his comming: And therefore there shall be no notable distance of time betwixt the resurrection and the generall judgements, and consequently these words of Paul doe clearly prove, that the reigne of Christ as God-man doth not beginne after his next comming, nor can (without contradiction unto the Apostle) any notable space of time be betwixt his next comming, and the last subduing of all things. The 25 verse proveth the same: for when it is said, For he must reigne till he hath put all his enemies under his feete: thereby is teach'd (more clearly in the originall language) that now he reigneth; and continues reigning, and consequently, he is not to begin his reigne, (even as it is said, Heb. 2. 8. Thou hast put all things under his feete,) and when they who are in Christ shall be made alive, death the last enemy shall be destroyed, and then is the end of administration.

Reply.

1. The reason which you alledge against the distance of time betwixt the resurrection of the godly and ungodly, to wit [that the last clause of the 22 verse, *So in Christ shall all be made alive*, is not properly and univocally means of the ungodly, whose rising shall be to the accomplishment of their second death;] this reason is a meere mistake, or rather a groundlesse untruth. For as in *Deu. 12. 2.* the words, [*Sleepe and awake*,] are indifferently applied to the death and resurrection of the just and unjust; as in this chap. ver. 20. the word [*Sleepe*] is indifferently applyed to all that are dead; and ver. 12, 13. 15. 16. 21. 29. [*The dead*] are opposed to the living in generall, to all that live a naturall life on earth; and so are meant of all that are departed out of this life, both elect and not elect. In like manner the word [*Shall be made alive*,] ver. 22, is opposed onely to the first and naturall death of the body, to the corruptible state of it in the grave: and not to the spirituall death of the soul, or to the second and supernaturall death of the body: and consequently doth equally comprehend the resurrection of the good and bad: as the 22 verse doth further

ther confirme, *For since by man came death, (to all, both good and bad) by man came also the resurrection of the dead (of all, both good and bad.)* So that the Apostle discoursing here of a proper and bodily resurrection, speaks onely of such a death, as is common to all, (which is a bodily death,) and such a resurrection, as is common to all; (which is a bodily resurrection.) And having proved the resurrection, and shewed also in what order it shall be fulfilled: towards the end of the chapter, he tells the Saints with what bodies they themselves shall arise, to wit, with incorruptible, with glorified, with spirituall bodies. And as for the text, in *1 Thes. 4. 16, 17.* it doth shew onely that the Saints which are living, at our Saviours coming, shall not be caught up to meete Christ, before those that are dead. For when the Saints who are dead, shall be raised out of their graves, then the Saints that remaine alive shall together with them be caught up into the cloudes to meete the Lord. So that this order, (as you call it) is an order betwixt the Saints remaining alive at our Saviours coming, and the Saints deceased before his coming: and not an order touching the distinct rising of all those that are dead, which is that which Saint Paul affirmes in the *1 Cor. 15. 23. &c.* And whereas you would make it a matter incredible, that our Saviour and the Saints shall come downe againe, from the aire, to abide so long space on earth, onely because it is said, [*That they shall meete the Lord in the aire, and so shall ever be with the Lord.*] You doe shew your selfe to be either very forgetfull of what you have read in Gods word, or that you tooke but litle notice of it, when you did read it; For doth not *Zech. 14. 5.* tell us, *That the Lord shall come and all the Saints with him?* Seeing then the Saints shall meete the Lord in the aire, as Saint Paul saith: and seeing also when they are met, the Lord shall come, and all the Saints with him, as the Prophet saith, whither shall they come, but from the aire to the earth? Surely whatsoever you or any other through your perswasion may imagine of it, *God* makes no doubt of it. For *chap. 19. ver. 25, 26, 27.* he saith, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skinne, worms destroy this body, yet in my flesh shall I see God: whom I shall see for my selfe, and mine eyes shall behold, and not another, though my reins be consumed within me.* And

Jeremiah

Jeremiah seconds him, chap. 23. ver. 39. in expresse termes touching our Saviours abode on earth. Yea seeing our Saviour at his comming with his heavenly host, shall take the Beast and false Prophet alive in battell, and make a feast of their Armies for the fowles of heaven, as it is revealed in the 19 chap. of the Revel. and tread them in the winepresse of his wrath, that the blood shall come even unto the horse-bridles, by the space of a 1000 and 600 furlongs, as it is foretold Revel. 14, 19, 20. Shall he descend to the earth to doe this, thinke ye, or shall he not? And why also may not the Saints, when they have met the Lord, as well be ever with him, though he first descend with them to reigne on earth, as if he should goe immediately backe with them into heaven? *Nescis, hand dubia nescis.*

2. You might well have spared this passage, unlessse you could have shewed, that I had marked any thing against the truth. But doth the Apostle prove them onely to be in an error, who hold that none besides the Martyrs shall rise & reigne with Christ at his coming? Surely he markes a word against those too, who hold that all the dead shall rise at Christ comming; for--every man, saith he, *in his owne order, Christ the first-fruits, afterwards they that are Christs at his comming.* Loe here the order of the Saints that dye before Christs appearing, is, to be the next that shall rise after Christ himselfe. And when then is the order of the rest of the dead; but when the time of Christs 1000 yeares reigne on earth, is finished? when the last enemy is destroyed, which is death? which shall not be utterly destroyed, till the last resurrection, till all men be raised from the dead. For seeing the Apostle without any relation to the severall estates of the just and unjust, after their resurrection, speakes here onely of the rising of their bodies, which equally and univocally belongs to them all; why should we thinke, that he would not as well have mentioned the resurrection of the unjust too at Christs comming, as he doth the resurrection of the just, if they were to rise at the same time with these? if the words [*But every man in his owne order*] doe not intimate any order? doe not intimate a priority of time betwixt the godly and ungodly, as well as they doe betwixt Christ and them?

3. If you were as able to justify your accusations, as you are

forward to accuse, there were no contending with you; but it is so common with you to live the Reader with great words when you have least to say to the purpose, that he is by this time well acquainted with your craft, and therefore your bare affirming that here is a contradiction, will be taken for no evidence. Although then the word *(commeth)* be not expressed in the original, yet to make the sense complete, this word, or a word equivalent to this, (as your owne translation doth witness) is here to be understood. For then, (or at what time, say you, is the end.) I pray at what time? at the time of our Saviours descending surely the Apostle answers not for *but when he shall have delivered up the Kingdom to God, even the Father: when he shall have put downe all rule, and all authority, and power, &c.* So that the *[Then]* here is referred by Saint Paul, to these *[When]* which follow it, and not to the words foregoing, as you wrest it. And besides whereas the Apostle shewes us, when the end shall be by these convertitile expressions, *when he shall have delivered up the Kingdom to God: When he shall have put downe all rule, and all authority, and power:* you skippe from this, and falsely and fallaciouly inferre, *[That the time when he shall deliver up the Kingdom, is, when they who are Christ's shall rise in his coming:]* so that according to your explication of the text, the words *[Then commeth the end]* are superfluous, and the text should runne thus, *Christ the first-fruits, afterwards they that are Christ's at his coming, when he shall have delivered up the Kingdom, &c.* And thus it appeares, how much this place of the Apostoll doth puzzle you. And yet you tell us also, *[That the 15. ver. doth teach us, that Christ reigneth now, because it is said there, for he must reigne, &c.]* But this is no truer then the rest that you have said. For the Apostle refers these words to the time after his coming, and not to the time that now is; so that the full meaning of his words, is this. *Afterwards they that are Christ's at his coming, Then commeth the end; when (after his coming) he shall have delivered up the Kingdom to God; When (after his coming) he shall have put downe all rule, and all authority, and power; When (after his coming) the rest of the dead are risen. For he must reigne (after his coming) till he hath put all his enemies under his feet: And the last enemy that shall be destroyed is death, at the last resurrection of the dead. And whereas*

you

you adde that text *Heb. 2. 8. [Thou hast put all things under his feet, to prove also that Christ doth now reigne.]* You doe very unadvisedly contradict your owne Tenet, and the Apostles words. For if all things are now actually put under him, then he doth not now reigne, (seeing the Apostle saith; *That he must reigne until he hath put all his enemies under his feet*, and no longer. And therefore it is evident that those words, *Heb. 2. 8.* are spoke in relation to Gods sove-appointment of it, and not to the actuall performance of it: 10. Gods committing of that power to the Sonne by which he is now able to subdue all things unto himselfe, as it is *Phil. 3. 21.* and not to the Sonnes putting of this power in execution, which shall not be till his coming againe, as both the order and sense of Saint *Pauls* words here doe shew; and the voices in heaven at the sounding of the seventh Trumpet, *Rev. 8. 13.* And the thanksgiving of the Elders, *ver. 17.* doe confirme. And so the beginning and not the end of the administration of Christs Kingdome is to be when they who are dead in Christ, shall be made alive. And though these Saints shall dye no more, yet death the last enemy shall not be then utterly destroyed, for as much as none but these Saints shall then rise and that the *Jewes* which are then to be delivered, and the *Gentiles* which shall be called at and through their deliverance, and those who are borne in the time of our Saviours reigne, shall be subject unto death as well as we, though not to the like persecution by men, or temptation from Satan, who is then to be bound up for the space of a 1000 years.

Israel's Redemption.

Thus saith Saint *Paul*, whose words doe clearly prove, that the reigne of Christ as man, (of which alone we treat) doth neither beginne before his coming, nor extend it selfe beyond the death of Death the last resurrection. And therefore cannot without a palpable contradiction, be taken for the time, when he shall give up his Kingdome to the Father: nor for the time that now is; betwix which and his Kingdome too our Saviour in my conceit, hath put an irreconcilable distinction, calling this, *the time*, not of a Kingdome, but of temptation; that is, a time of persecution for righteousness sake; a time wherein his Disciples must be delivered up to be afflicted, killed, and hated of all

Thof. 4 15,
17.

Nations for his Name: that thus fulfilling the rest of the afflictions of Christ, for his bodies sake, which is the Church, they may at last wholly, and together, (for shall not their bodies as well reigne with Christ, as their soules? but these we know, are, and shall be yet captives to the grave: or, are the Saints that shall be found alive at Christs comming exempted from his Kingdome? for if he should reigne till then, and then give up his Kingdome to his Father, they are exempted; but if, as our Apostle thews, his reigne beginne not till his comming, then as the living shall at that timeⁿ together with the dead in Christ, be caught up to meeete him; so the Saints shall then, and till then they cannot wholly, and altogether reigne with him) I say together and at once be made partakers of their Masters Kingdome, which as it appeares is not to be in heaven, and therefore must needs be held on earth; where all things which our Saviour promised his Disciples may well be accomplished in a littall sense.

Mr. Patric's Answer.

What God by his word and experience hath conjoynd, let no man call irreconcilable: for he saith Psal. 110. 2. Reigne thou in the midst of thy enemies: and Rom. 8. 37. In all these things (that is, in the midst of our sufferings) we are more then conquerours: so that when the enemies doe rage and persecute, even then doth Christ reigne, and the godly are Kings, or if there be any title more transcendent.

Reply.

Certainely experience doth joyne nothing together, but declares onely to us what God hath conjoynd, and doubtlesse what God hath conjoynd, Christ would not separate: and yet Luke 22. 28. he saith, *Ye are they which have followed mee in my temptations, therefore I appoint unto you a Kingdome, as my Father hath appointed unto me, that ye may eate and drinke at my table in my Kingdome, and sit on seates judging the 12 tribes of Israel.* Which words, as they doe plainly distinguish the time of Christs temptations, from the time of his Kingdome; so they doe shew too, that the Apostles Kingdome was then onely appointed unto them by our Saviour, and not then enjoyed by them. And you cannot deny it, unlesse you will say, that the Disciples did then sit on seates, judging the twelve Tribes of Israel: or that Christ himselfe did then reigne; for it is his owne Kingdome which

he

he here appoints unto them. Neither will the texts which you have cited, prove that the time of our Saviours and the Saints persecution and affliction doth contemporate with the time of their reigne. For that *Psal. 110. 5. Reigne thou in the midst of thy enemies*, doth shew onely, that he shall reigne amongst those who shall declare themselves enemies to him and his, both before and when he comes to reigne; and not that his enemies shall have any power to molest (much lesse to raise persecution against) him, and his when he doth reigne: for the *1 verse* doth manifest that these enemies are to be made his footstool at his very entrance into his Kingdome: at his comming from the right hand of God, at which time it is, that he is to reigne amidst them, and not before. And that text *Rom. 8. 37.* doth shew onely, that through Gods speciall love towards us, we are enabled to conquer all tribulation, distresse, perill, (or whatsoever else) that can be brought on us for our faith in Christ: and consequently that we doe now contend for a Kingdome, but not that we doe now reigne; for who will say, that when two strive for the mastery, either of them is conquerour, till one be vanquishd: or that when two Princes contend for a Kingdome, either doth reigne over the other, till one be quite subdued unto the other? and such certainly is our condition in this life, and no other. For *now ye are full, now ye are rich, ye have reigned as Kings without us, and I would to God ye did reigne, that we also might reigne with you*, saith Saint Paul, *1 Cor. 4. 8.* where he goes on, *For I thinke that God hath set forth us the Apostles last, as it were men appointed to death, for we are made a spectacle unto the world, and to the Angels, and to men, &c.* What! would the Apostle have thus denyed that he did reigne, onely because many tribulations did attend him, if the reigne of the Saints and their sufferings were consistent? Doubtlesse he would not: and therefore though they depart out of this life, as conquerours over all temptations, through the grace of God that is in them: yet they live not here as Kings, but as combatants: neither doe they finish their conquest, till the appointed time of their life be finished. And when should they be Kings, but when they receive their crownes; which is not while they fight, nor presently after they have overcome, (but when they receive their bodies againe to weare

them) but at the day of Christ's next appearing, which shall be a Coronation day to all them that love that day; so the same Apostles words doe witness, 2 Tim. 4. 7, 8. *I have fought (saith he) a good fight; I have finished my course, I have kept the faith. Henceforth is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but to all them that love his appearing.* And in the 2 chap. of the same Epistle also ver. 11. 12. he thus plainly distinguisheth the time of the Saints reigning from the time of their suffering. *It is a faithful saying: for if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him.* Here Mr. Petrie further excepts against two particulars in the parenthesis of my foresaid words.

The 1 Particular.

And shall not their bodies as well, reign with Christ as their soules? But these (we know) are, and shall be yet captives to the grave.

Mr. Petrie's Answer.

When Christ shall come, the last enemy shall be destroyed, and the bodies (and not the Soules, which dye not) shall be made alive, and both shall be with him for ever.

Reply.

You should here have told us, whether the bodies of the Saints shall not reign with Christ as well as their soules; in stead whereof you tell us, *[that their soules dye not, and that when Christ comes, their bodies shall be made alive, and both bodies and soules shall be with him for ever.]* I dare say this answer was never learned in any approved schoole: and I believe indeed, that this Querie did put you to a stand. For if you should have denied, that the bodies of the Saints must reign as well as their soules, you could shew no reason for it. And if you should have granted it, you had thereby denyed your owne Tenet, to wit, that the Saints do now reign, because while they are in this life, they suffer in their bodies all manner of distress, they are hungry, thirsty, naked, scorned, buffeted, banished, tormented: and when their soules depart out of this life, their bodies are left behind to moulder into dust. So that neither while they are in the body, nor when they are out of the body, are their bodies in a condition agreeable to a regall estate; to the quiet, free, honourable, powerful and delightful

lightness of heart of Kings; of such as rule over others. Yea it is in regard of their be duly afflictions; only, that they are here of all men most miserable; and the spirituall corruption of their souls, is indeed the principall occasion of mens tyrannizing over their bodies, and of their conquering and destroying the life thereof.

The 2 Particular.

Are the Saints that shall be saved alive at Christ's coming exempted from his Kingdome? for if he should reigne till then, and then give up his Kingdome to his Father, they are exempted.

Mr. Petrie's Answer.

Had a King till then, and gave up all who are, and shall be; and when he should come, they who shall be saved alive, shall be caught up to meete him. And because the clearing of this point, may serve for clearing the whole matter, I add by way of explanation. At the sinne of Adam was committed against God the Father. & his revolting or apostasy was a diminution of the Fathers Kingdome. So the bringing of the faithfull into his obedience, is the rendering of that Kingdome. Is true, the offences against the Sonne, and his Spirit; but the works of the revulsion, being the works of the Father in a speciall manner. (as it is intimated in the Creed). the sinne was directly against the first Person. When obedience was not given, the Father might have executed his justice on the offenders, as he did on the Angels. Now at which a part of an earthly Kingdome rebellet against the King directly, and indirectly against his Sonne, as a friend, and heir of his Fathers Crowne: the Sonne may undertake to regaine the rebels unto his Father, and the Father may be well pleased to commit unto his Sonne that part of the Kingdome for that effectfull power, which the Sonne accepts, and reigneth, and provides powerfully: so that, albeit, the arch-traytor gaineth and in measure to the honour of the King. and his Sonne, yet as he that the rebels are reconciled with the King, who by this means regaineth his Kingdome: So the Sonne of God hath undertaken for so many as is pleased him, and he freeeth men to be reconciled with the King of heaven and earth, showing that he hath appeased the Fathers wrath, and his power to receive into, and exclude from the Kingdome of heaven: which power he hath received of the Father, and he sheweth that there is a time determined for receiving men into grace againe; So that if that time shall expire, there is no more grace to be shewed unto any; Satan enviously the glory of God, and mans reconciliation, and therefore opposeth

by deceiving some, and vexing others, who hearken unto the word of reconciliation: nevertheless Christ prevaileth by his preaching, so that a great many repent, and crave mercy, and others not: when the determined time comes, these who have been received into mercy, are presented unto God the Father, and as if they had not rebelled, be accepted them into his Kingdome: when the Sonne saith, Here am I, and these whom I have brought into acknowledgement of their offences: I have satisfied justice for them, Thou O Father hast thine owne Subjects, and let them have the Kingdome prepared for them: The Father will not say, thy reward is not in heaven, but on earth: therefore let them go againe to the earth, and inherit glory there for a 1000 yeares: but receives them into the inheritance reserved for them in the heavens.

Reply.

This answer is as much besides the question as the other: for the argument is, That if Christ doth now reigne, and shall reigne onely till his comming, then those Saints which shall be found alive at his comming shall be exempted from his Kingdome, shall not reigne with him, as the Saints departed did reigne with him. To which you say no more but this, [*That they shall be caught up to meete him.*] And besides, seeing our Saviour is not to give up his Kingdome to his Father, till after his next appearing, and that the time of his reign is to be but a 1000 yeares; it must needs follow, (according to your opinion) that not onely all the Saints before his incarnation, but that the Apostles themselves too, and all the rest of the Saints that have been converted within the first six hundred yeares and upwards since his incarnation, must be excluded from his Kingdome. And yet doubtlesse both the Saints before Christs first comming, and the Saints under the first ages of the Gospell, have all reigned spiritually, as well as the Saints since that time. They have been conquerours I say, over sin, and over sufferings for obedience unto Christ, in as eminent manner, as any Saints since have been, (if not more eminently,) as in the 11 chap. to the Heb. the *AHs* of the Apostles, and the Ecclesiasticall histories doe testifie. And therefore that reigne of the Saints revealed in the 20 chap. of the *Apoc.* as a reigne to come, and to be but of a 1000 yeares continuance, must needs be meant of some other reigne: and consequently of a proper and politicke reigne on earth, at the redemption of their bodies. But lest the reader

reader should take notice that you have nothing to say to these arguments; you answer unto your indirect answer, a long discourse, whereas that of the Apostle, *Rom. 9. 19. A by whom man's disobedience may be made manifest, for by the disobedience of one man many be made righteous in the whole sinners.* And in this discourse which you but call for clearing of the whole matter. There are these notable passages: For first you tell us, [*that Adams revolting was a diminishing of the Father's Kingdom.*] whereas indeed it made way for the salvation of those whom God had predestinated unto the adoption of children by Jesus Christ, of which number not one was diminished: by *Adams* apostasie: for as many as God had purposed to save before man's fall, so many and no more will he make his ones with Christ, will he make partakers of the Kingdom prepared for them from the beginning of the world. Secondly, you tell us, [*that the bringing up of the faithfull into the obedience of the Father, is the rendering of the Kingdom unto him.*] And so you make Christ's reigne, and the rendering of his Kingdom to the Father, to be all one, and to contemporate; whereas the giving up of his Kingdom, must needs succede the time of his reigne: for to cease from governing a kingdom, must needs presuppose a preceding government of it. Yea and you your selfe say afterwards, [*That when the determined time comes, these which have been received into mercy, are presented unto God the Father when the Sonne saith, Here I am, and these whom I have brought into the acknowledgements of their offences, I have satisfied justice for them. That O Father hast thine own Subjects, and let them have the Kingdom prepared for them.*] Wherein you plainly acknowledge, that the rendering up of the Kingdom to the Father, is to be when the number of the elect is fulfilled; when these which have before been received into mercy, are all presented unto God the Father with spotlesse and incorruptible bodies and soules: Which is a flat contradicting of your former words, to wit, That the receiving of the faithfull into mercy, that the bringing of them into the Father's obedience at their conversion, is the rendering of Christ's Kingdom.

Thirdly, you tell us, [*That Adams revolting was a sinne directed against the Father.*] Whereas the workes of power being chiefly attributed unto the Father, the workes of wisdom unto the Sonne, and of love unto the Holy Ghost; The signes of infirmity,

and weaknesse are most direct against the first Person: the sinnes of ignorance and unadvisednesse most direct against the second Person: and the sinnes of wilfulnesse and malice, most direct against the third Person. And did *Adam* fall out of weaknesse, when (as all Divines agree) he had ability to stand? or out of ignorance, when he knew that he did what he was forbid to doe? or rather out of wilfulnesse, when notwithstanding his power to have withstood temptation, and his knowledge of the unlawfulness of the act, he yet yielded to doe what he should not have done? Fourthly, whereas the rebellion of mankind against God is generall: you compare it onely With the rebellion of a part of an earthly Kings Subjects. Fifthly, from this defective comparison, you make Christ to reigne but over a part of his Fathers Kingdome: whereas he is to deliver up a whole Kingdome to the Father, and not a part of a Kingdome onely: and doubtlesse he must reigne over all that he delivers up. Yes although you here make Christ to reigne only over a part of his Fathers Kingdome, and say also, [*That the traitors gainst ends themselves in the honour of the King and his Sonne: that Sinne still opposeth by deceiving him, and staining others.*] yet you say pag. 7. *To a Christ is given over all the world, saving all the Gentiles doe praye him, and all people laud him.* And pag. 52. *Then he hath made all Kingdomes his, let the world acknowledge his authority, and thus put downe all contrary power, and authority, &c.* And pag. 58. *This you is no Kingdome but one Lande and his Church.* And pag. 90. *Then his enemies are made subject to him, even his greatest enemies.* So contrary are you to the truth, and to your selfe. Sixthly and lastly, you tell us [*That of the delivering up of our Saviours Kingdome, the Father will not say, Thy will be done in this, therefore hee shall goe against his will the world, and inherit glory for a 1000 years.*] And doubtlesse he will not. For when our Saviour shall give up his Kingdome to the Father, his owne Kingdome on earth shall be fulfilled. And we say, that his Kingdome is to be given at his appearing, when none but the Saints then departed shall rise: and not at the last judgement, when all others shall rise, as you to delude the reader doe purposely misunderstand us. And so your pretended explication of the whole matter, is to deduce no other, but an intended implication of a plain truth.

Israel's Redemption.

Of this Kingdom also speaks Saint Peter, in *Acts* 3. 19. *Repent ye therefore, and be converted, that your sin may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which was before preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began: wherefore it by the times of refreshing, and times of restitution of all things, nothing else can be meant, but the Jews inhabiting againe of their owne land, and the bringing of all other Nations into subjection to them, (with which a blessed and wonderfull change of the creatures shall concurre.) then it is evident, that when Christ comes at this time, he shall accomplish this thing to Israel, and consequently receive his appointed Kingdom: but that these words can have no other meaning, a small acquaintance with the Prophets will informe you: who as they speak of nothing more, so they have nothing which can be applyed to our Saviours second coming, as a comfortable effect so generally foretold, but this.*

Mr. Patten's Answer.

1. I am sure, no man can imagine that these words in themselves import, that our Saviour shall reign among the Jews at an earthly Monarchy: which is the point, pag. 45. And therefore this, if by the times, &c. is meant, if one would say, *If I be a King, I am a King.* This the Prophets have another meaning, may be seen by all interpreters, and partly by that is said here. 2. It is wonder, if any Jew will say, that the Prophets speak of nothing more, for if his meaning be, *I say nothing more of any other thing, it is, question ab's, seeing there is much holiness of Gods principles: But if he does know, (as is former) that they speak not of any other thing that can be applyed unto our Saviours coming, I will cite one Prophet for all, *Dim. 2. 1, 2.* Where is mention of the great Prince, of great variable courses the times of deliverance, and then speaking of strength for a space of time, but no everlasting life, and of others (as the former) unto heaven, and everlasting dominion. And is not this a true effect of his effort for the generally made out, that shall be written in the books? Now can we say why the Prophets write so much of Jerusalem, and the Kingdom, &c. as is said, was it not the generally hearing of the defuncts of the*

Kingdoms, did greatly feare, that this Common-wealth should never be restored, wherein Christ our Saviour was to be borne, and performe the workes of redemption: we may justly thinke, that their feare was not so much the want of bodily liberty, as the not coming of our Saviour: and therefore the Prophets insist much upon that point for the comfort of the godly, that howsoever this Kingdom shall be ruined, yet it shall be restored, and all Nations shall by the preaching of Jewes come into the obedience of Christ, and forseeke lawes from the Jewes, as being captives unto them, whose captives they might be for a time. But to imagine that the faithfull did expect, and the Prophets did speake of no other thing but this earthly Monarchy, is too grosse, and directly contradicting the Apostles bearing another testimony of them, Heb. 11. 16. They desire a better countrey, that is, heaven. And 1-Pet. 1. 9, 10. Receiving the end of your faith, even the salvation of your soules: Of which salvation the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you, &c. Reply.

24. If these words in themselves import not, that our Saviour shall reigne among the Jewes as a Monarch on earth: yet compared with the prophecies to which they doe direct us for an explanation of [the times of refreshing, and times of restitution of all things,] they doe certainly import as much: And this forme, If by the times of refreshing, and times of restitution, &c. the Jewes restoring to, and prosperity in their land, must needs be meant, then it is evident, that when he comes at these times, he shall accomplish this unto Israel, is not to prove (*idem per idem*,) the same thing by the same thing, as you untruely affirme. But this forme, If by the times of refreshing &c. the Jewes restoring to, and prosperity in their land be meant, then by the times of refreshing, &c. the Jewes restoring to, and prosperity in their land is meant. And your silence touching the meaning of the times of refreshing, and the times of restitution of all things, doth manifest, that you did thus traduce the forme of this argument, onely, because you could not gainsay the evidence of it.

2. You say pag. 23. That all interpreters (except a few Millenarists) have expounded the prophecies touching the Jewes future prosperity in their owne land, of the Jewes onely. And you say here, [That all (without exception) have said, that the Prophets

have under standing.] But surely we have shewed that such in-
terpreters cannot prove what they say. Yea seeing it is evident
by Saint Peters words here, That our Saviour shall not come a-
gain till *the times of refreshing, &c.* and that it is as evident by the
writings of the Prophets, (to which the Apostle directs us for an
interpretation of *these times*) that nothing applicable to our Sa-
viours second coming, (as a comfortable effect) is foreshewed
by them all, besides the pious and prosperous establishment of the
Jews in their owne land: It necessarily follows, first, That this
is in anby *the times of refreshing, &c.* And secondly, That the
prophecies touching this subject, are properly and historically to
be understood. I say, historically, for what is a prophecy, but an
history of things to come, as a *Chronicle* is an history of things past?

3. Doubtlesse these words are plaine enough to a man of large
meaner capacity, then you are. And as I have said it once, so I
dare say it againe; That as the Prophets speake not more of any
one thing then they doe of the redemption and restauration of the
Jews, so nought which can be applied to our Saviours second
coming as a comfortable effect, is foreshewed by them all, but
this. Which last words you purposely misapprehend, that you
might have somewhat to say. For, whereas I have said onely,
That there is no comfortable effect belonging to Christs second
coming, which all the Prophets have foreshewed, but this. You
make us say, that none of the Prophets have spoken of any other
things that can be applied to our Saviours coming, but this.
And then you bring an instance out of Dan. 12. 1, 2. *[Where, you
say, is mention of the great Prince, of great trouble, even to the time of
deliverance, and then speaking of some, (not for a short time, but) to
everlasting life, and of others, (at the same time) unto shame and ever-
lasting contempt.]* But surely as the matter of the first Parenthe-
sis is not affected by us, so the contents of the last are but a false
glosse. For though the Prophet saith, *That many of them that
sleep in the dust of the earth shall awake, some to everlasting life, and
some to shame and everlasting contempt:* yet he saith not, that all
these shall rise at the same particular time. And the next verse,
which shewes that the great Prince shall stand for the children of
Daniels people, and that they shall at that time be delivered, (e-
very one that shall be found written in the booke, that is, That

God hath appointed to be delivered) doth plainly intima-
 the *Jewes* shall be then greatly hated and oppressed by other Na-
 tions (as the two last verses of the preceding chapter compared
 with *Rev.* 16. 12, 13, 14, 16. and with the 7 chap. of this prophecy,
 and other prophecies doe plentifully declare) and consequently
 it doth foretell, that which we affirme to be meant by the *(times*
of refreshing,) to wit, the deliverance of the *Jewes*, (of *Danish*
people,) both from their spirituall and bodily bondage: For why
 else is the deliverance of the *Jewes* onely spoken of, who have so
 long been, and still are captives both to unbelieve, and to other
 Nations? Strangers to Christ, and to their owne countrey? And
 whereas you tell us, [That the restoring of the Kingdom of Israel,
 was so often revealed by the Prophet rather to keepe the *Jewes* from the
 distrust of our Saviours coming, then to comfort them against the loss
 of their bodily liberty, and native inheritance.] Doubtlesse it was ra-
 ther for this, then for the other; seeing they did reveale also ma-
 ny particular prophecies, touching our Saviours incarnation;
 which revelations did more directly confirme their benefite of
 Christs coming, then those touching the deliverance of their
 posterity, and the restoring of their Kingdom to them, could.
 And seeing you confesse here, [That the prophet also touching the re-
 storing of *Jerusalem*, and that Kingdom, did concern the Common-
 wealth of *Israel*, which was afterwards destroyed.] You doe herein
 apparently admit of that proper sense of the prophecies, which
 you have before so much opposed. For the destruction of a tem-
 porall Kingdom cannot be repaired, but by the regaining of that
 freedome, and command which it formerly enjoyed. And yet
 you presently recall this; for having said, [That howsoever this
 Kingdom shall be ruined, yet it shall be restored.] you adde imme-
 diately, [And all Nations shall by the preaching of the *Jewes* come
 into the blessedness of Christ, and receive lawes from the *Jewes*, as
 being captives unto them, whose captives they might be for a time.]
 So that you speake forward and backward, all in a breath, and
 are as one in the midst of a bog, who knowes not where to fixe
 his foote. For first you grant, that the Kingdom of whole re-
 storation the Prophets write so much, was the temporall King-
 dome of the *Jewes*; and by and by you make the restoring of
 this temporall Kingdom, to be the converting of the *Gentiles* by
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the preaching of the Gospel, which is a very ridiculous impossibility. And as this your inconsistency, so your expression is observable: for first, though you understand that which you speak of, to be already past, yet you deliver it in the future tense, and as hereafter to be fulfilled. And secondly, you say, [*That the Nations shall by the preaching of the Jews—become captives unto them.*] But surely the state of grace is very unjustly termed a captivity, seeing it brings with it the greatest freedom, the freedom of the conscience. For where the Spirit of the Lord is, there is liberty, saith the Apostle, 2 Cor. 3. 17. And if the calling of men to the faith of Christ, should make them captives; I pray, what will become of the spirituall reign of the Saints, which is all the reigning that you allow them under Christ? And besides, the Prophets words; *That the Jews shall possess the Gentiles in the land of the Lord for servants, and for handmaids; that they shall take them captives, whose captives they were, and shall rule over their oppressors;* doe plainly shew that the Gentiles shall be captives to the Jews, in the like manner as the Jews were to the Gentiles; to wit, by a bodily subjection, and captivity: which cannot be while the Jews themselves remaine captives under the Gentiles. And therefore we doe not, nor imagine, that the faithfull did expect, and the Prophets in their revelations touching Jerusalem, and that Kingdoms to be restored, did speake of a Monarchy on earth. Neither doth this imagination contradict any testimony of the Apostles, touching the expectation of the faithfull before Christs incarnation. For who will say that this antecedent of S. Paul, *Phil. 1. 13, 14, 15, 16.* The Patriarches Abraham, Isaac, and Jacob, did, in their corruptible condition, when they lived as strangers and pilgrims on the earth, desire a better countrey, that is, an heavenly (for so the Apostle interprets himself, and not as you doe) will beare this consequence; Therefore when they shall rise in incorruption, they shall not reigne on earth a 1000 years? Or that this proposition of Saint Peter, 1 Epist. chap. 1. ver. 9. &c. The believing Jews did by faith in Christ receive the salvation of their soules; (of which salvation, when it should be purchased by the sufferings of Christ, and when conferred upon the whole Nation of the Jews,) the Prophets which prophesied of the grace that should come unto the Jews, did enquire, and search diligently) will

will inferre this conclusion. Therefore at the redemption of their bodies, at the perfecting of their salvation through the revelation of Jesus Christ, they shall not reign with Christ on earth.

Israel's Redemption

53.

And here we may call to minde too, our Saviours words to James and John, when they requested that *my might sit on his right hand, and the other on his left in his Kingdom.* To sit on my right hand, and on my left, said he, is not mine to give, but it shall be given to them, for whom it is prepared of my Father.

Mr. Petrie's Answer.

We may call to mind too his words, ye know not what you aske, *Matth. 20. 22.* and the words of the Evangelist, ver. 24. When the ten heard it, they were moved with indignation against the brethren, which words shew that howbeit Christ had spoken of his Kingdom, yet at that time James and John were both ignorant and ambitious.

Reply.

You tell us here, that we may call to mind too our Saviours reprehensive words, *Matth. 20. 22.* and the Evangelists words, ver. 24. touching the indignation of the ten against the brethren. But surely it is best to call to mind the truth, which as it is plainly taught in our Saviours direct answer, ver. 23. so it is necessarily implied in the other disciples indignation, who doubtlesse would rather have marvelled at the strangenesse of their suite, then have been any whit offended with them for it, had they sought that which no man should at any time enjoy. And therefore although you may charge the two brethren with ambition, for seeking to be preferred above the other disciples: and with an erroneous conceit touching our Saviours unlimited choise of the persons, that should sit at his right and left hand; yet you cannot charge them with ignorance touching the subject and matter of their request, to wit, that there were such places to be had, which they aimed at.

Israel's Redemption.

Which saying, as it doth shew that our Saviour had before acquainted the Apostles of his Kingdom: so it intimates, that his Kingdom is to be held on earth, where onely this may be fully filled: for in heaven it cannot be done, unless we will grasp

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that other men shall be as highly exalted there, as our Saviour is, to wit, to the right hand of God.

Mr. Petrie's Answer.

1. *Albeis never one shall sit on his right hand nor his left, yet nothing in these words is for this purpose, seeing he saith not there, that any shall sit, but onely, To sit on my right hand—is not mine to give.* 2. *Math. 19. 28. he speaks of sitting on the Throne of his glory, (which must be in heaven, seeing he speaks absolutely, his glory, and his glory is greater in heaven, then can be on an earthly Throne.) And he saith unto his Disciples, When he shall sit on that Throne, ye who have followed me in the regeneration, shall sit upon twelve thrones. And may not some of these thrones be on his right hand, and some on his left hand? I enquire not now, what these thrones may be, but there ye see multitude of thrones in glory, as Kings in their State may have thrones for their greatest Peeres.*

Reply.

1. Doubtlesse if never one shall sit on Christ's right hand, nor his left: there can be nothing in our Saviours answer to prove this; for no scripture doth teach, that that shall be done, which is never to be done. But how shall we know whether any shall sit at his right hand, and his left, but from scripture? And if the scripture is to be sole Iudge in this case, (as indeed it is,) our Saviours answer is an unquestionable evidence to prove this. For he saith, not onely (as you answer for him) *It is not mine to give*; but he saith, *It is not mine to give but to them for whom it is prepared of my Father.* What! were the places on his right hand and on his left, then prepared of his Father, to be given by him to some; and yet can you say, *that never one shall sit on his right hand, nor his left; and, that nothing in these words is for this purpose?* Alas, that of all Gentiles, a Christian: of all Christians, a scholar: of all scholars, a Divine should so wilfully and presumptuously beare false witness against Christ himselfe.

2. 'Tis true, that *Math. 19. 28.* our Saviour speaks of sitting on the Throne of his glory: and that he said unto his Disciples, when he should sit on that Throne, they also should sit (not on multitude of Thrones, but) on twelve Thrones, judging the twelve Tribes of *Israel.* And therefore that Throne of his glory is not to be in heaven, (as you say,) but on earth, (as we say.)

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seeing neither our Saviour, nor the Disciples shall judge any in heaven. And we willingly grant that some of these Thrones are to be on his right hand, and some on his left. And therefore we say also, that they cannot be in heaven, because then some of the disciples, (if not all) should be as highly exalted there, as our Saviour, to wit, *to the right hand of God*. Which is a dignity that no creature but the Sonne of man shall have.

Israel's Redemption.

55. Which is a Prerogative peculiar to the Sonne alone, a preeminence, I say, which the chiefest of the Angels never enjoyed. *For to which of the Angels said be at any time, Sit on my right hand, until I make thine enemies thy footstool, Heb. 1. 13.*

Mr. Petrie's Answer.

Christ sitting on a Throne, sits on the right hand of God: but to speake absolutely, To sit on a Throne in heaven, is not to sit on the right hand of God, no more then any Prince is advanced to the right hand of a King, albeit he sit on a Throne, and inferiour to the King, and his eldest Sonne.

Reply.

'Tis true, that Christ sits on a Throne in heaven, as he himselfe saith, *Rev. 3. 21.* and tis true likewise, that he sits on the right hand of God, as the Apostle saith, *Heb. 1. 13.* and *chap. 10. ver. 12.* but it is not true, that I have said, *To sit on a Throne, is to sit at the right hand of God.* And therefore this instance, (as it is alledged by you) being a meere perverting of my words: you answer your selfe, not me. And yet your answer is but a bundle of superfluous words. For who knows not, that to sit on a Throne onely, is one thing; and to sit on a Throne at the right hand of a King, is another thing? and therefore that though to sit on a Throne onely, be not to be advanced to the right hand of a King: yet to sit on a Throne, (or out of a Throne) at the right hand of a King, is to be advanced to the right hand of a King. As *Bathscha* was to the right hand of her sonne *Solomon*, *1 King. 2. 19.*

Israel's Redemption.

56. And the same Apostles words, in *2 Tim. 4.* may not be forgotten: *I charge thee, saith he, before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his Kingdome. For why should Christs appearing, and his Kingdome be joyned together: yea, why should his Kingdome be added, as the*

the end of his appearing, unlesse both were to contemporate? unlesse his Kingdome were to begin at his appearing, & not before it?

Mr. Petrie's Answer.

The mentioning these two together and in that order, doth no more import such a beginning, then the end of glory is the beginning of vertue, because the Apostle saith, in the same order, he hath called us unto glory and vertue, 1 Pet. 1. 3. howbeit glory be named before vertue glory is after vertue.

Reply.

Although the end doth alwayes precede the means to the end, in the intention, and in this text of Saint Peter in the expression also: yet (as we say not that Christs appearing is the like *medium* to his Kingdome, as vertue is to honour, so) we deny, that the order of Saint Pauls words, in 1 Tim. 4. 1. is like to this of Saint Peters; and that our Saviours appearing is the end for which he is to reigne. For that our Saviour is to reigne, that he may appeare, there is no scripture to testifie: but that he is to appeare that he may reigne, not onely this text of Saint Paul, but many prophecies doe witnesse, as that of Zech. 14. 4. &c. which shews that he shall reigne on earth after his coming with the Saints. And that Rev. 11. 15. which shews that at the time of his descending, *the Kingdoms of this world are to become his*: and that Rev. 19. which shewes in what manner the Kingdomes of this world are to become his, to wit, by destroying the Kings and mighty men on the earth in battell, and giving their flesh to the fowles of heaven. And that Rev. 20. 2. 3. which shewes that after these Kings are thus destroyed, and their Kingdomes obtained, Christ shall shut up Satan in the bottomlesse pit the space of a 1000 yeares. And lastly, that propheticall parable, Luke 19. 11. &c. which was purposely spoken against the false opinion of the *Jewes*, who even generally thought, that Christs Kingdome should immediately appeare. For it declares plaine-ly, that the Nobleman went into a farre country, (not to reigne, but) to receive a Kingdome, and to returne: and that when he was returned, and had received his Kingdome: he gave to one servant authority over ten cities, and to another over five, &c. And thus those that would not that he should reigne over them. and is not this all one as if he had said, that he was not to reigne then whilest he was among them, (as they expected,) nor in the

time of his absence from them in heaven: but when he should returne to them againe from heaven? And besides, that our Saviours Kingdome is to beginne at his appearing, and not before (and so according to the order of the Apostles words) It is evident, in that it is said, *Who shall judge the quick and the dead, at his appearing, and his Kingdome.* Where by the judging of the quick and the dead, (which necessarily followes his appearing,) is shewed to be his imployment in his Kingdome. The judging, I say, of his enemies that would not that he should reigne over them, by a temporall, (but terrible) destruction at the beginning of his Kingdome, (as the foresaid parable, and the prophecies of *Zech.* 14. and *Iohn* 19. and others doe declare.) And the judging of his Subjects, by a civill judgement in the time of his reigne, (as the same parable likewise, and the Thrones of judgement promised to his Disciples, and to them that overcome, and all the Prophecies of his and the Saints reigne on earth, doe manifest.) And the judging againe of his rebellious subjects by a temporall, (but totall) destruction, when his 1000 yeares peacefull reigne is expired, (as the Prophecy *Rev.* 20. 7, 8, 9. doth shew.) And lastly, his judging of all both good and bad, at the delivering up of his Kingdome to God even the Father, at the last resurrection of the dead: when he shall pronounce the definitive sentence of a perfect and compleare salvation to the one part, to the elect: and of a perfect and compleare condemnation to the other part, to the reprobate. According as it is largely exprest, *Matth.* 25. 32. &c. and as it is implied *Rev.* 20. 15. in these words, *And whosoever was not found written in the booke of life, was cast into the lake of fire.*

Israels Redemption.

57.

And to my seeming, that propheticall image in the 2 of *Dan.* ver. 13. which represented both the orderly succession, and diverse condition of all the then following Kingdoms of this world, unto the Kingdome of Christ. (shadowed there unto us, by the stone that was cut out without hands,) doth give good light to this of *Saint Paul.* For in what manner those Kingdomes have succeeded each other: in the like manner is the Kingdome of Christ to succede them, as appears by the same phrase of speech, which is attributed as well to the setting up of this Kingdome, as to any of them, to wit, *That it shall breake in peeces and consume*

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all these Kingdomes. And therefore seeing these words are meant Ver. 34, 35
44, 45. of a conquest, and succession by force of Armes in all the former Kingdomes; how can they be otherwise understood, in this of Christ, which is to succeed them all, (as they have succeeded each other) both in time and place, as ver. 35. doth fully declare?

Ans. Petrie's Answer.

1. In the seeming of many millions; that image doth not signifie a temporall Monarchy of the Jewes, which is the point in hand: and the seeming of so many, contrary to the seeming of one, might satisfie for all that long discourse following: neverthelasse I adde, albeit these foure Kingdomes did succeed one another, yet the Kingdome of Christ did not succeed, or was the Last of them, or after them in time: for it is written, ver. 41. In the dayes of these Kings, [not after them,] shall the God of heaven set up a Kingdome, which shall never be destroyed, and it shall breake in peeces the iron, the brasie, the clay, silver and gold. It shall breake the silver and the gold: then it shall be before the brasie and the iron. And of what King can that be understood but of Christ, who saith Isai. 10. 12. I will punish the stout heart of the King of Assyria, and chap. 37. 39. Because of thy rage against me--I will put my hooke in thy nose, &c. 2. Whereas it is alledged, that the 35. ver. doth fully declare that succession in time and place: certainly the 35. ver. is not contrary to the 44. ver. which shewes plainly that this Kingdome shall be in the dayes of these Kings, and breake them in peeces: and therefore these words, shall breake them in peeces, signifie a conquest by power, but neither by succession in time, nor by force of armes.

Reply.

1. You were here a little too hasty in your answer, for surely I doe not say, That this image doth signifie a temporall Monarchy of the Jewes: but I say, That our Saviour (prefigured by the stone, that brake the image in peeces, and became a great mountaine filling the whole earth.) shall set up in the place of the foure Monarchies, (represented by the gold, the silver, the brasie, and the iron,) and of the Kingdomes (represented by the mixture of iron and clay,) into which the last, and Iron Monarchy was to be divided; a Kingdome over all the world; (which is the point in hand.) And whereas to prove that the Kingdome of Christ here foretold, was not to succeed these Kingdomes, you alledge ver. 44.

in which it is said. *In the dayes of these Kings shall the God of heaven set up a Kingdome, which shall never be destroyed: and the Kingdome shall not be left to other people, but it shall breake in peeces, and consume all these Kingdomes, (the iron, the brasse, the clay, the silver, and the gold,) and it shall stand for ever.* Certainly you could not have urged a plainer text to prove the contrary. For first seeing the Prophet saith, that the Kingdome here spoken of, is to be set up in the dayes of these Kings, that is, after the iron *Romane* Empire should be divided, (as the preceding verses declare,) the setting of it up, cannot possibly be meant of a Kingdome to be set up at our Saviours first coming; and consequently not of the preaching of the Gospel by the Apostles. For this was done while the Empire was entire, and in its height: it being in the reigne of *Augustus Caesar* that Christ was borne, and of *Tiberius* that he was crucified. And therefore the Kingdome that was to be set up after this Empire should be divided into severall Kingdoms; and yet not presently after, *but in the dayes of these Kingdomes*; that is, after they should be of some remarkable continuance, must needs be understood of our Saviours visible reigne on earth, to whose Kingdome, these Kingdomes shall give place, as the former Kingdomes did successively to each other. And secondly, seeing the Prophet saith, *That the Kingdome shall not be left to other people*: It necessarily followes, that when the God of heaven shall set up this Kingdome, some one people shall have the sway over all other people, from whom the dominion shall not be taken away, as it was from the successively prevailing Nations of the foure severall Empires. And what people should this be, (in whose hands the rule shall continue so firme and stedfast,) but the *Jewes*, the people of whom Christ (the person, prefigured by the stone cut out without hands, that should smite the image) was to be borne? And to whom (at the expiration of the time allotted to the four Kingdomes, revealed in another vision, chap. 7.) *The Kingdome, and dominion, and the greatnesse of the Kingdome under the whole heaven, shall be given, ver. 27*? And thirdly, seeing the Prophet saith, *That this Kingdome shall breake in peeces, and consume all other Kingdoms, to wit, the iron, the brasse, the clay, the silver, and the gold*; it is manifest, that it is by it self alone to succeed, and follow after all these: for how shall all these be broken in peeces

peeces by it, if this be not to succeed them in the place where it breakes them in peeces? And how shall all these be so consumed by it, that no place shall be found for them; if either of them shall continue with it? And fourthly, seeing it is unquestionable that the Kingdomes which the image represented, and which this Kingdome should breake in peeces, were all temporall and visible Kingdomes: It must needs be granted, that this Kingdome by which these temporall Kingdomes were to be destroyed, and succeeded in their place, (for the stone having smote the image filled the whole earth,) must it selfe be a visible, and (for the place and manner of government) a temporall Kingdome also. Because no temporall and politicall Kingdom can be overthrowne, and succeeded in its place, but by another of the like nature overmastering it. You goe on and say, [*It shall breake in peeces the silver and gold, then it shall be before the brasse and iron: And of what King, say you, can that be understood, but of Christ, who saith, Isai. 10. 12. I will punish the stout heart of the King of Assyria; and chap. 37. ver. 29. Because of thy rage against me, I will put my booke in thy nose, &c.*] Here are a few words, but full of very grosse and contradictory untruths. For first, having immediately before recited out of the Prophet, *It shall breake in peeces the iron, the brasse, the clay, the silver, and the gold;* You presently affirme, [*It shall breake the silver and the gold, then it shall be before the brasse and the iron.*] And shall we beleve you when you speake against the Prophet, or when you speake with the Prophet? When you say of your selfe, *It shall breake in peeces, and succeed but two of the four Empires;* or when you say, as the Prophet doth, that it shall succeed and breake in peeces the whole image, all four Empires, and the Kingdomes of the last divided Empire? Secondly, in saying that the stone (the type of our Saviours manhood) was to be before the brasse and the iron, you make Christ to be borne before the *Grecian* Empire was in being; whereas it is evident by the history of the Gospell, that he was borne in the dayes of the *Roman* Empire, to which the *Jews* were then tributaries. Thirdly, by the instances which you bring out of *Isai. 10. 12.* and *chap. 37. ver. 29. &c.* to confirme your argument. You first make the stone to be Christ in his God-head, (to whom you attribute this threatning,) and not in his manhood, of which alone

alone it is to be understood (For the stone cut out without hands, is Christ borne of a Virgin: and the mountaine out of which he was cut, is the *Jewish Nation*, the Inhabitants of Mount *Sion*, the place which God had chosen to put his Name there.) And secondly, you hereby make the accomplishment of the vision; (which shewed things then to come) to be before the revelation of it. For the threatening against *Senacherib* was fulfilled before *Judah's* captivity: and this vision was in the time of their captivity under *Nebuchadnezzar*, who was the head of gold in the image. And thirdly, you make the destruction of the *Assyrian* Empire to be by an extraordinary meanes, by an Angel sent from God; whereas it was by an ordinary meanes, by the army of *Cyrus* Prince of the *Medes* and *Persians*: And what could you have said more contrary to the dreame, and the interpretation thereof, then all this?

2. You have nothing to say against the evidence of *ver. 35* which shewes that the Kingdome of Christ was to succeed the four Empires in time and place, as they had succeeded each other, (to wit, by force of armes,) but this, [*that ver. 35. is not contrary to ver. 44.* And doubtlesse it is not, nor *ver. 44.* to such a setting up of our Saviours Kingdome, as we hold. For whereas you say, *That this Kingdome shall be set up in the dayes of these Kings, and not after them.*] It is as if you had told us, That a King cannot overcome, and succeed other Kings in their Kingdomes, while they reigne, but after their reigne. When as indeed they cannot lose their Kingdomes, but while they have them: *but in the dayes of their reigne*, and not after them. And so you have not yet shewed us any reason, why this phrase, [*It shall breake in peeces and consume these Kingdomes,*] should not as well be taken properly, when it is attributed to the setting up of our Saviours Kingdome, as when it is attributed to the setting up of the other Kingdomes. And therefore we have still good reason to beleieve, that the forcible and destroying fall of the stone upon the image, doth betoken no lesse then a conquest and succession by force of armes.

Israel's Redemption.

58.

And as the falling of the stone upon the feete of the image, upon the last, and divided Kingdomes of the iron Empire doth probably imply.

Mr.

Mr. Perie's Answer.

The dreame implyeth nothing contrary to the exposition: and therefore leaues probabilisties that are contrary to certainties.

Reply.

Doubtlesse the dreame implyeth nothing contrary to the exposition: but both dreame and exposition doe point out our Saouours personall reigne on earth. For the confirmation and manifestation of which truth, we bring not probabilities onely, but certainties too; yea such certainties, as all your wit and willnesse are not able to answer, or obscure: and therefore me thinks you have no cause to be offended with such variety of testimonies. And had I said also, that this, which I called onely a probability, had been more then a probability, I had not overlapt. For seeing God by this image foreshewd *Nebuchadnezzar* what Kingdoms should succeed his unto the second coming of Christ: (all which time the *Jews* should remaine captives, and tributaries.) And that the falling of the stone on the feete of the image, did intimate both the second appearing of Christ, (for the first was when he was borne of a Virgine, when he was cut out without hands;) and the expiration of the time allotted to the Kingdomes represented by the image: It necessarily followes, that when the stone should fall on the image, (when the Kingdome of God should be set up, as it is expounded,) the Kingdomes prefigured by the image, should be no longer, should all be subdued: and that the mountaine filling the whole earth, the visible and Monarchicall Kingdome of Christ on earth, should succeed alone.

Israel's Redemption.

For if the Kingdome of God there spoken of, were to be understood of a Kingdome, which should so be set up, in the dayes of these Kings; that their reigne should notwithstanding continue together with it, (as not onely these, but all former Kingdomes also have done with the Church militant, with the Kingdome of grace: which therefore cannot be the Kingdome there foreshewne,) then doubtlesse it should have been represented by some part of the image it selfe, (as the contemporating Kingdomes of the divided Empire are, by the mixture of iron and clay,) and not by a thing so different from it, and aduerso thereto; by a stone I say, so wonderfull for its beginning, operation.

and encrease. For it was cut out without hands: and when it had smote the image, became a great mountain, and filled the whole earth. (Which the Churches as yet never did,) whose fall and growth too, as they import a more powerfull, speedy and generall conquest over these Kingdomes, by this Kingdom, then either the gold received from the silver, the silver from the brasse, or the brasse from the iron: so they imply the utter extirpation and totall abolition of that manner of policy, and government which these Kingdomes have used; of which it is said, *That they became like the chaffe of the Summer threshing-flores, and the winde carried them away, so it no place was found for them, ver. 35.* And with this sense of the interpretation of the vision, very well agreeth that in the second Psalme, ver. 8. *Aske of me, and I shall give thee the Heavens for thine inheritance, and the uppermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel.* And that in Psal. 110. 2. *The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. The Lord at thy right hand shall strike through Kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with dead bodies: he shall wound the heads over many Countries. He shall drinke of the brooke in the way, therefore shall he lift up the head. Yea, and that too, in Psal. 149. 2. Let Israel rejoyce in him that made him: let the children of Zion be joyfull in their King. Let the high praises of God be in their mouth, and a two-edged sword in their hand: to execute vengeance upon the heathen, and punishments upon the people: To binde their Kings in chaines, and their Nobles in fetters of iron, to execute upon them the judgement written: This honour have all his Saints.*

Mr. Petrie's Answer.

1. *Then to see God how he should reveale his will.* 2. *It is revealed in expresse words, ver. 44.* 3. *There was reason to expresse it by a different thing, because the four were of one quality, and this was of another quality: My Kingdom, (saith he) is not of this world, John 18. 36. It is more wonderfull, more powerfull, and more generall then any of them, and all the Kings who will not serve this King shall perish, he shall break them with a rod of iron, Psal. 2. 8. he shall strike them through in his wrath, Psal. 110. 5. and binde them with chaines, and their Nobles with fetters of iron, Psal. 149. 8.*

Reply

Rev. 1. 27.
19. 15.

Sam. 1. 9.
2. 42.
2. 99.

Reply.

1. We leave this presumption to your selfe, who have so boldly told God, what is most for his glory, pag. 15, 16. and what is most to the praise of his mercy and beautifulnesse, pag. 68.

2. It is revealed in expresse words, ver. 44. *That God shall set up a Kingdome in the dayes of these Kings.* But not that *these Kings and the Kingdome which God shall set up*, are to continue together. Yea the Kingdome of God could not breake in peeces these Kingdomes, could not succeed them by conquest, unlesse they should be in the possession of their severall Kings, when the Kingdome of God is thus to be set up. And seeing these Kingdomes are to be broken in peeces, are to be consumed by the Kingdome which God shall set up; how can you once imagine, that their conversion, and not their confusion: that their instruction, and not destruction: that their amending, and not their ending, (I meane onely in respect of their former distinct titles and governments,) should hereby be meant? Certainly you cannot finde in all the scripture, nor in any humane writer, such a signification of these words. And as for the Christian beleefe, it doth not alter the form of civill government in any Nation. But be it Democraticall, Aristocraticall, or Monarchicall, it agrees alike with all of them. Yea it consisted in the primitive times with the profession of *Pagans*: and doth now consist in the *Eastern Churches* in the religion of the *Mahometans*, so farre is it (in its purity and integrity,) from teaching us to disturbe the peace of any Kingdome: to seeke, I say, the suppression and removeall of the government or religion thereof; by outward violence, by the helpe of the sword. And therefore it cannot be said of the preaching of the Christian faith, that it *breakes in peeces, and consumes the Kingdomes* in which it is profest.

3. There was reason, you say, to expresse the Kingdome of God, ver. 44. *by a thing different from the image, because the foure Kingdomes were of one quality, and this of another.* But doubtlesse, (as the foure were no more of one quality, then gold, silver, brasse, and iron, are all of one quality, so) though they were all of different qualities from this, yet this could not be the reason wherefore the Kingdome of God, ver. 44. was represented by no part of the image, but by a thing different from it: For if notwithstanding

their different qualities, they had been to continue together, (as you say) they might notwithstanding this difference of qualities have been represented together also: (as well as the contemporating Kingdomes of the divided Empire are, by the mixture of iron and clay,) but the reason was, because the setting up of this Kingdome should be the beginning of a new world; of a world in which all the Kingdomes on earth should make but one Kingdome under Christ; when once the time comprehended by the image, should be at an end, as it is said, *ver. 35. Then was the iron, the clay, the brasse, the silver, and the gold, broken in peeces together, and became like the chaffe of the Summers threshing-flores, and the winde carried them away, that no place was found for them; And the stone that smote the image, became a great mountain, and filled the whole earth.* And againe *ver. 44. But it shall breake in peeces, and consume all these Kingdomes, and it (not it with any other, but it alone) shall stand for ever.* And that text, *John 18.36. My Kingdome is not of this world,* doth helpe also to confirme this: for it either points out unto us the time of our Saviours reigne, or the authority by which he is to reigne. And so is as if he had eſtablished thus, *My Kingdome is not* (to be now, in the time) *of this world:* in the time before my next appearing: but hereafter in the time of *that world to come,* spoken of *Pſal 8.* that is, at the time of my appearing againe: when all creatures shall be actually put in subjection unto me. Or thus, *My Kingdome* (that is, the authority by which I must reigne,) *is not* (from hence, is not so be given unto me,) *of the world,* (that is, of men,) but I am to have it from God; I am to fetch it from him, and to come againe, as it is in the parable, *Luke 19. 11. &c.* and in this sense the expreſſion agrees very well with that Querie, *Matth. 21.35. The baptisme of John whence was it, from heaven, or of men?* And besides all this, the Kingdome of grace, of which you understand the Kingdome which the God of heaven should set up, *ver. 44.* was set up at the first promise of Christ, as you confesse *pag. 9.* and so was in the world even from the beginning: whereas that Kingdome *ver. 44.* was then to come, when this vision was revealed to *Nebuchadrezzar.* And if you say, that the Kingdome, *ver. 44.* did represent the Kingdome of grace, as it was to be set up amongst the *Gentiles,* at the preaching of the Gospell to them after

after our Saviours ascension: Surely it was set up thus also before the division of the *Roman* Empire, and therefore it cannot in this sense be the Kingdome meant in *ver. 44.* which was to be set up after the division of the Empire: and when some of the Kingdomes into which it was divided should be Christian, or rather Protestant Kingdomes, as these words *ver. 43.* doe intimate. *And whereas thou sayest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the day of these Kings* (to wit, of these amongst whom some that are Christian or Protestant Princes, shall mingle themselves with the seed of men, shall joyne themselves in marriage with unbelieving or misbelieving Princes,) shall the God of heaven set up a Kingdome which shall never be destroyed. And at the setting up of this Kingdome it is, that the contents of *Psal. 2. 8.* and of *Psal. 110. 1. 2.* and of *Psal. 149. 1. &c.* (which agree so well with the breaking of the image in pieces,) shall be accomplished. And if their very expression doth not sufficiently declare, that they are properly to be understood; yet certainly all the prophecies which foretew the *Gentiles* subjection to the *Jewes* doe render it unquestionable. *Israel's Redemption.*

And that nought else is meant by *the world to come*, in *Heb. 2. 5.* but this Kingdome of our Saviour, it is evident by the authority there alledged out of *Psal. 8.* which prophecy is therefore made use of by the Apostle, as a plaine prooffe, that Christ's manhood is exalted above the chiefest of the Angels: because it shewes, that it is to Christ as man, and not to any of the Angels, that God hath put in subjection the world to come.

Mr. Perri's Answer.

Nunc demum hic.

Reply.

If none denieth, that the Kingdome of our Saviour is to be in the time of *the world to come*; why doe you so much condemne us for beleieving this truth? and why also doe you affirme, flat against this truth, that it is now in this present world?

Israel's Redemption.

And if there be yet a world which is to be put in subjection to Christ as man, then it must needs be a distinct world, from that

Cor. 15. 24. *th^t which as man he shall give up the Kingdome to his Father,*

Mr. Pierre's Answer.

The Kingdome or the World, whereof the Apostle speaks there, was then to come, not in respect of Christ, but of the Apostle: for he meaneth the Kingdome of heaven, as appeares by these words, [whereof we speake] which have relation to the words preceding, ver. 3. If we neglect to great salvation: where he opposeth the Evangelicall promises unto the typical promises: there was an earthly Canaan, and this is heaven. Christ at the time of writing this Epistle, was in possession of it, and the Apostle did then hope for the house not made with hands, eternal in the heavens, 2 Cor. 5. 1. And therefore that world is not a distinct world, but even the same in which as Mediator he shall give up the Kingdome to the Father.

Reply.

*That the Apostle speaks of a world to come, as well in respect of Christ, as of himselfe, it is evident, first from Psal. 8. 4. *And* which shewes, that the world, which the Apostle calls [the world to come,] is the world, in which those workes of God are, that he made for man to have dominion over: is the world, I say, in which the beasts of the field, the fowles of the aire, and the fishes of the sea doe inhabit. And secondly, it is cleare from the originall word, by which it is exprest; which is not [supra] the superiour world, the third heaven, (as you take it,) but [infra] the inferiour world, the terrestriall globe, the dwelling place of men, and all other mortall creatures: as we read *Matth. 24. 14.* and *Acts 17. 6. 31.* And therefore the Kingdome of heaven in your sense, that is, Christs possession of heaven, and his reigning over the Saints departed, cannot possibly be meant by it; but the Kingdome of heaven in our sense, that is, the heavenly Kingdome which Christ shall here visibly reigne over in time to come. In the day, (the great day) in which God hath appointed to judge [the world] the world in righteousness by him, as it is *Acts 17. 31.* that is, to execute judgement and justice on the earth, as the Prophet *Jeremiah* expresseth it, *chap. 23. ver. 5.* So that the Apostles words are, as if he had said; For not unto the Angels hath he appointed this inferiour world, (of which we spake before *chap. 1. ver. 6.*) to be subject in time to come, but unto Christ; as one in a certaine place testified; saying, *What is man that thou art mindful**

of

of him, or the forme of man, that thou visitest him? Thou madest him
 little lower then the Angels, thou crownedst him with glory and bo-
 nore, and didst set him over the workes of thy hands, &c. And thus it is
 manifest, that your reterring of the words, [whereof we speake,] 1o
 ver. 3. is but a private fancie crossing the Apostles explication
 of [the world to come,] by the prophecy of David, Psal. 8. 4. &c.
 And imposing such a signification on the word [sanctus] as
 is not to be found in all the Scripture. And therefore we still
 conclude, that the world which the Apostle speaks of, is to be a
 distinct world in time, from this we now live in; and both in
 time and place, from that in which our Saviour shall give up his
 Kingdome to the Father. And as for those, who by [the world to
 come,] doe understand the time of the Gospell betwixt Christs
 first and second coming: they doe hereby make the Apostle
 either to call the time in which he himselfe lived, [the world to
 come,] or to distinguish the time betwixt Christs first and second
 coming into two worlds at the least. Whereas the scripture
 doth divide the whole time appointed to the heavens and earth
 that now are, but into three worlds, or parts of time, the first
 whereof contains the time from the creation to the flood, and
 is the old world of which Saint Peter speaks, 2 Epist. chap. 2. ver. 5.
 the world long since past. The second contains the time from
 the flood to our Saviours next appearing, and is the world that
 now is. The third contains the whose day of judgement, the
 1000 yeares, and little season mentioned Rev. 20. which is to
 beginne at our Saviours next appearing, and to end with the
 world it selfe at the last resurrection; and this is [the world to
 come] of which the Apostle here speaks.

Israel's Redemption.

or that which is to be given up, is already past.

Mr. Petrie's Answer.

That which shall be given up is not past as yet: neither shall it be
 given up altogether, but in some manner, as the Millenniumes acknow-
 ledge, at the end of their 1000 yeares.

Reply.

That which shall be given up is not past as yet, you say; true, and
 that which shall beginne, is not come as yet. But surely, it is false
 to say that we acknowledge Christs Kingdome shall not be given
 up

up altogether: that we acknowledge I say, that Christ as man, as the Sonne of David, shall not then cease to reigne, when the generations of men, over which he must reigne, shall cease. And this earth on which he must reigne, shall passe away. In a word, when at the last resurrection he shall take the elect with him, into eternall glory and delight, and turne the reprobate from him into endlessse horreur and contempt. For we know that the Apostle, in 1 Cor. 15. 24. 28. teacheth otherwise, saying, *Then cometh the end, when he shall have delivered up the Kingdome to God even the Father, &c. And when all things shall be subdued unto him, then shall the Sonne also himselfe be subject unto him that put all things under him, that God may be all in all.*

Israel's Redemption.

And it is no where said, that the new *Jerusalem*, the City of eternall glory, shall be subjected to Christ as a creature: But that Christ as a creature shall (after the judgement of the dead) be there subject to the Father.

Mr. Petrie's Answer.

He as God-man saith, Matth. 28. To me is given all power in heaven and on earth. And thus all the consequences for proving the earthly Monarchy of the Jewes are naught.

Reply.

That the [*ἐξουία*] the power our Saviour speaks of *Matth. 28. 18.* was given to him as man, and not as God, (for so he had it from all eternity) interpreters agree. And what thought all power in heaven and on earth was then given to Christ as man? What doth this make against my words, which affirme that Christ as man shall after the judgement of the dead, after all things are subdued unto him, surrender againe this power, (as having no further use of it,) and in the new *Jerusalem*, (not reigne as man, but) be himselfe subject to the Father? Or what doth it make against Christs 1000 yeares reigne on earth, that he had then all power in heaven and on earth given unto him? unlesse it will follow from hence, that if he had been to reigne visibly on earth, he might, and would have done it at that time. But certainly this will not follow, for though our Saviour had then all power given him, yet he was to exercise it, to doe all that was to be done by it, in that order and manner which God had appointed

tedit to be done, and no otherwise. And therefore as we acknowledge, that God had from all eternity the same power of creation, which in the beginning of this world, he first of all put into act and exercise; so we acknowledge likewise, that Christ hath now that power by which he shall reigne visibly on earth, although he cannot put it into act untill he descend to take the Kingdomes of this world unto himselfe. Thus we finde that *he had power to lay downe his life, and power to take it againe, before he did either,* John 10. 18. And that all judgment, even the judgement of the great day, was committed unto him at his first comming John 5. 22. And thus it appears, that all your answers to the consequences by which we have proved our Saviours visible reigne on earth, are of no consequence at all.

ISRAELS REDEMPTION.

CHAP. II.

That Christ shall reigne personally on Earth prov'd by expresse Prophecie.

AND thus it hath bin proved by consequence, that our Saviour shall hereafter reigne on earth. You shall now heare it directly and expressely affirmed. Behold, saith the Angel to the Virgine Mary, *thou shalt conceive in thy wombe, and bring forth a Sonne, and shalt call his name Jesus: he shall be great, and shall be called the Sonne of the Highest: and the Lord shall give unto him the Throne of his Father David,* Luke 1. 31. Behold, (saith Jeremiah, *in chap. 23. ver. 5. &c.*) *the dayes come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reigne and prosper, and shall execute judgement, and justice in the earth.* In his

Luke 19. 11, 12, 13. &c. Acts 3. 19. 10. 21. Revel. 11. 15. Rom. 4. 13. Whatsoever losse the disobedience of the first Adam brought on himselfe, and his posterity, that no doubt the second Adam hath recovered with advantage for himselfe and his chosen. But the first Adam lost not onely his right to heaven, but the happy estate too, which an innocent life would for a long time, have continued to him, and his on earth. And therefore that intercourse and familiarity with God, that rule and command over men, and all other creatures, which Adam (before the advancement of mankind to its highest happiness,) should have here enjoyed if he had not fell; that, and farre more then that, shall Christ with his chosen inherit at his next appearing. And now seeing even reason it selfe doth thus strongly conclude for our Saviours future sovereignty, what unreasonable were it in us, any longer to misse the literal accomplishment of these, and all other sacred revelations which so fully describe and so clearly confirme it?

ages Judah shall be saved, and Israel shall dwell safely, and this is his
 name whereby he shall be called, The Lord our righteousness. Behold,
 (saith Zechariah, in chap. 6. ver. 12.) the man whose name is the
 Branch, and he shall grow up out of his place, and he shall build the Tem-
 ple of the Lord, even he shall build the Temple of the Lord; and he shall
 bear the glory, and shall sit and rule upon his Throne, and he shall be a
 Priest upon his Throne, and the Counsel of peace shall be betweene them
 both. And in Exo^d. 34. 22. &c. I will save my flocke, and they shall
 no more be a prey: and I will judge betweene cattell and cattell, and I
 will set up one Shepherd over them: and he shall feede them, even
 my Servant David, he shall feede them, and he shall be their Shepherd.
 And I the Lord will be their God, and my Servant David a Prince
 among them, I the Lord have spoken it. And in chap. 37. ver. 24. &c.
 David my Servant shall be King over them, and they shall have one
 Shepherd, and they shall also walke in my judgments, and observe my
 Statutes, and doe them: and they shall dwell in the Land that I have
 given unto Jacob my Servant, wherein your Fathers have dwelt, and
 they shall dwell therein, even they and their children for ever, and my
 Servant David shall be their Prince for ever. And in Isai. 9. 6. &c.
 Unto us a child is borne, unto us a Sonne is given, and the govern-
 ment shall be upon his shoulder, and his Name shall be called Wonderful,
 Counsellor, the mighty God, the Everlasting Father, the Prince of peace.
 Of the increase of his government and peace there shall be no end. Up-
 on the Throne of David, and upon his Kingdome, to order it, and to
 establish it with judgement and with justice, from henceforth even for
 ever: the zeale of the Lord of Hosts will performe this. And in chap.
 52. ver. 13. &c. Behold my Servant shall deale prudently, he shall be
 exalted and extolled, and be very high. As in my were astonished at
 thee, (his visage, (to wit, at the time of his suffering,) was so mar-
 red more then any man, and his forme more then the sonnes of men,) So
 (to wit, at his next appearing,) shall he sprinkle many Nations, the
 Kings shall stut their mouthes at him: for that which had not been told
 them, shall they see, and that which they had not heard, shall they consi-
 der. And in Micah 4. 6. &c. In that day, saith the Lord, will I as-
 semble her that balleth, and I will gather her that is driven out, and
 her that I have afflicted, and I will make her that balleth, a ruminant;
 and her that was cast farre off, a strong Nation: and the Lord shall
 reigne over them in Mount Zion from henceforth even for ever. And

Psal. 118. 22.

23. 24. &c.

Luke 2. 34.

35.

Rev. 11. 12.

37. 38.

in *Psal.* 72. 6. &c. He shall come downe like raine upon the mowne
 grasse: as showers that water the earth, In his dayes shall the righteous
 flourish: and abundance of peace so long as the Moone endureth. He
 shall have dominion also from sea to sea, and from the river to the end
 of the earth. They that dwell in the wilderness shall bow before him:
 and his enemies shall lick the dust. The Kings of Tarsis, and of the
 Isles shall bring presents: the Kings of Sheba and Seba shall offer gifts.
 Yea all Kings shall fall downe before him: all Nations shall praise
 him. And in *Psal.* 102. 13. &c. Thou shalt arise and have mercy
 upon Zion: for the time to favour her, yea, the settime is come: for
 thy servants take pleasure in her stones, and favour the dust thereof.
 So the heathen shall feare the Name of the Lord, and all the Kings of
 the earth by glory. When the Lord shall build up Zion, he shall appeare
 in his glory.

Now that these prophecies concerne the reigne of Christ alone, I thinke, no man doubts: and that they are already fulfilled, it cannot be proved.

Mr. Petrie's Answer.

These texts may prove something against your fellow Mr. Archer, who thinks that Christ after he hath put the Jewes in possession of their Monarchy, shall ascend againe into the heavens, and the Jewes in the meane time shall reigne till his third coming: But they prove nothing against us, who hold that Christ reigneth on the true Throne of David.

Reply.

This answer is a double confession of the truth you oppose: for first in saying [That these texts prove something against Mr. Archer, who thinks that Christ after he hath put the Jewes in possession of their Monarchy shall ascend againe into the heavens,] you plainly acknowledge, that they prove his abode amongst them to governe their restored Kingdome. And consequently, that you your selfe are in an error, in denying the restoration of their Kingdome, as well as Mr. Archer was in denying Christs personall and immediate government of it. And secondly, in saying, [That they prove nothing against you, who hold that Christ reigneth on the true Throne of David.] You acknowledge likewise, that these prophecies doe prove, that our Saviour was to reigne on the true Throne of David: and consequently, that (seeing he hath not yet,) he shall hereafter reigne over the whole Nation

er. 33. 15, of the *Jewes* in their owne^d land, *The Throne of Israel*, on which
 6, 17. *David* reigned being the true *Throne of David*, and no other. But
 to say, that *Christ* now reigneth on the true *Throne of David*,
 is to affirme, that he is now reigning over the *Jewes* in the Land
 of *Judea*: and what can be further from truth then this?

Israel's Redemption.

63. For neither did *Christ* at his first comming, sit on *David's*
Throne, nor any other of *David's* lineage, or of that Tribe, (or of
 the other Tribes,) For the *Scepter* was then departed from *Judah*,
 and a *Law-giver* from between his feet.

Mr. Perie's Answer.

He sits on the right hand of the *Throne of Majesty* in heaven, Heb.
 8. 1. which was typified by the *Throne of David*.

Reply.

You told us even now, [*That Christ reigneth on the true Throne
 of David.*] And you tell us here, [*That he sits on the right hand of
 the Throne of Majesty in heaven, which was typified by the Throne of
 David.*] And doth he reign then on both these Thrones at once?
 on the true *Throne of David*, (the type) and on the *Throne*
 of God, (the antitype,) too? But I pray, what Scripture doth
 teach you to call the *Throne of David*, a type of the *Throne* of
 God? Surely if this were so, *Christ* must needs have reigned on
 the *Throne* of his Father *David*, before he could have been ex-
 alted to the right hand of the *Throne of Majesty* on high. Be-
 cause the possession of the typicall *Throne*, must needs pre-
 cede the possession of the typified *Throne*. This therefore is an un-
 warrantable conceit: and we know that these prophecies speake
 onely of his reigning on the *Throne* of his Father *David*, and not
 of his reigning on the *Throne* of God. And if by the *Throne* of
David which is promised to *Christ*, is meant the *Throne* of God;
 what then is meant by the *Throne* of the *House of Israel*, which is
 promised to him, *Jer.* 33. 17? Is not this all one with the *Throne*
 of *David*? if it be, then by the *Throne of David* cannot be meant
 the *Throne* of God: unless you will say, that by the *Throne*
 of *Israel*, the *Throne* of God is meant also. And if the *Throne*
 of *Israel* be not meant of the *Throne of David*, then tell us what
 it is; and why you take it to be all one with the *Throne of Da-*
vid, pag. 26. where you alledge this text of *Jeremiah*, to shew
 that

that the promises of the Priesthood, and of the Kingdome, are conjoynd and mixed after the same straine. And tell us too what is meant by the Kingdome of *David*, upon which Christs government is said to be; as well as upon the Throne of *David*, *Isai. 9. 7.* And besides, what reason can you alledge, wherefore we should not as well take that part of these prophecies in a proper sense, which speakes of our Saviours reigning on the Throne of *David*; as that part which speakes of his being borne of the seede of *David*, the one being revealed unto us in as plaine termes as the other?

Israel's Redemption.

Neither were *Judah* and *Israel*, then in the Land together.

Mr. Petrie's Answer.

66.

There is neither Jew nor Greeke, neither bond nor free, neither male nor female, but we are all one in Christ Jesus: and if ye be Christs, then are ye Abrahams seed, and heires according to the promise, Gal. 3. 28.

Reply.

In the 23 chap. of *Jer.* we read this prophecy, *Behold the dayes come, saith the Lord, that I will raise unto David, a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice on the earth. In his dayes Judah shall be saved, and Israel shall dwell safely, and this is his name, whereby he shall be saved, The Lord our righteousness.* In which words there are these particulars foretold: first, that Christ should be borne of the seede of *David*, *I will raise unto David, a righteous Branch.* Secondly, that he should reigne, *And a King shall reigne and prosper.* Thirdly, how he should reigne; to wit, civilly, as other Kings: which is set forth, first, by the quality of his administration, *And shall execute judgement and justice.* Secondly, by the place where he should doe it, *On the earth.* Thirdly, by the people amongst whom, the *Jewes*, the Tribes of *Judah* and *Israel.* And fourthly, by the time when, to wit, when the *Jewes* should be redeemed out of captivity and settled in their land: *When Judah shall be saved, and Israel shall dwell safely.* Now of all these particulars, there is but one already accomplished, which is that touching our Saviours incarnation: and the rest remaine to be fulfilled at his next appearing. Amongst which, I have alledged onely the last. to prove that our Saviours reigning here foreshewed, was not fulfilled

led at his first appearing, to wit, because *Israel* was not then in the land with *Judah*. To which you give no other answer but this, [*There is neither Jew nor Greeke, neither bond nor free, nor male, nor female, but we are all one in Christ Jesus: and if we be Christs, then are we Abrahams seed, and heires according to the promise.*] And what then? doth this make the prophecies of God of none effect? may the reader conclude from hence. Therefore *Judah* and *Israel* shall not dwell safely in the land together, nor *Christ* be sent to reigne over them on the Throne of *David*? Surely he may as well conclude, Therefore amongst Christians, there are no men, nor women: no masters, nor servants: no *Jewes*, nor *Gentiles*. But the Apostles words will countenance no such contradictory inferences: for his meaning is, That grace doth conjoyne and assimilate those whom naturall and civill respects doe difference and divide. For they that have put on *Christ*, are not distinguished in him, (he saith) as they are in the world, by nation, sexe, and condition, but they are all one. They are one in denomination and title, being all Christians; they are one in ranke and society, being all of one mysticall body; they are one people, being all *Abrahams* seed, and they have one inheritance, being fellow-heires according to the promise. And what though the beleeving *Gentile* be one in *Christ* with the beleeving *Jew*? was he not so before *Christs* incarnation, as well as since? was he not *Abrahams* seed before as well as since? was he not heire according to the promise before as well as since? What hinders then but that the *Jewes* may (notwithstanding this spirituall union and fellowship with the beleeving *Gentiles*,) be (as heretofore, so) at their generall conversion againe advanced above all other Nation: by many not onely outward favours and priviledges but by a greater measure of inward gifts and abilities also?

Israel's Redemption.

67.

Neither was the Temple then destroyed, but afterwards: and therefore the things here spoken of, are all to be accomplished at his second coming: and that not in heaven but on earth. On earth I say, and in *Jerusalem*, where *David*s Throne was. For his feet shall stand in that day, (to wit, when he comes, (or if God himselfe be here by an [*eternum*]) figuratively described, when he brings him) to receive his appointed Kingdome,) as

Sai. 33. 20.
Ap. 10. ver.
 3. 9, 10.
Psal. 122 5.

the

the Mount of Olives, which is before Jerusalem on the East, (from which Mount our Saviour ascended,) and the Mount of Olives shall cleave in the midst thereof toward the East and toward the West, and there shall be a very great valley, and halfe the mountains shall remove toward the North, and halfe of it toward the South. And ye shall flee to the valley of the mountaines: for the valley of the mountaines shall reach unto Azal: yea ye shall flee like as ye fled from before the Earthquake, in the dayes of Uzziah King of Judah. And the Lord my God shall come, and all the Saints with thee: And it shall come to passe in *11. Rev. 19.* that day, that the light shall not be cleare nor darke, but it shall be one day, which shall be knowne to the Lord, not day nor night: but it shall come to passe, that as evening time it shall be light. And it shall be in *11. 12. 13. 14.* that day, that ^h living waters shall goe out from Jerusalem: halfe of ^h *Psal. 45. 4.* them toward the former sea, and halfe of them toward the hinder sea: *Eze. 47. 1. 2.* In Summer and in Winter shall it be: and the Lord shall be King *Ier. 3. 8.* over all the earth. In that day shall there be one Lord, and his Name one. All the Land shall be turned as a plaine from Geba to Rimmon, South of Jerusalem; and it shall be lifted up, and inhabited in her pl. *cc.* from Benjamins gate unto the place of the first gate, unto the corner gate, and from the Tower of Hananiel unto the Kings wine-presser: And men shall dwell in it, and there shall be no more never destruction: but Jerusalem shall be safely inhabited, Zech. 14. 4, & 6.

Mr. Petrie's Answer.

Christ said, Destroy this Temple, and in three dayes I will raise it up againe. Then said the Jewes, Forty and sixe yeares was this Temple in building, and wilt thou reare it up againe in three dayes? but he spake of the Temple of his body, saith the Evangelist, Iohn 2. 19. So the true Temple is Christs body, which the Jewes destroyed, and be raised it up againe: and in this sense the Disciples did beleve the Scriptures after the resurrection of Christ, ver. 22. And therefore the things spoken in these Scriptures are accomplished at his first coming, not onely in heaven, but on earth, according to the different portions thereof: In heaven, and on earth, I say, and in true Jerusalem, and on the true Throne of David: for his seats stand in that day, [to wit, when he went to receive the fuller accomplishment of his Kingdom,] on the Mount of Olives, which is by Jerusalem on the East, [from which also he ascended,] and the Mount of Olives hath been cleaved in the midst thereof toward the East, and toward the West. *[under.*

[when not only the members of the Church, but all the world was shaken at the powerfull preaching of the Gospell, (even more gloriously then at the giving of the Law, Heb. 12. 26.) So that nothing could hinder the course thereof.] And the Jewes have fled to that valley of the mountaines, [when they did embrace the Gospell, which is low in worldly men's esteem, and of high esteem before God.] And the valley of the mountaines hath reached unto Azal. [For the preaching of the Gospell hath been an excellent stone-mark shewing the right way, (as it is expounded, 1 Sam. 20. 19. on the margin of the late translation,) to the Kingdome of heaven.] Yea they have fled, like as they did flee from before the earl quake in the dayes of Vzziah King of Iudah, [so wit, they have been astonished at the wonderfulness of Gods workes.] And the Lord hath come: And so forth, as it followes in Zach. 14. where he shewes the perpetuall light of the glorious Gospell, ver. 6. 7. and the continuall flowing of the wholesome waters in the Kingdome of Christ, ver. 9. 8. and the removing of all impediments for the security of the wretcheds conversion and salvation. You see here that our Saviour came not onely to conquer death, (which is the last enemy that he shall destroy, and therefore not to be destroyed till the last resurrection,) but also to take the Kingdome of the world unto himselfe, and hath made them all acknowledge his authority, and hath put downe all contrary power and authority, (for all Nations have praised Christ, and given laud unto him, Rom. 14. 9, 10. 11.) That there is one shepheard and one sheep-fold, that the Dominions, Kingdome, and greatnesse of the Kingdome under the whole Heaven, have been possessed by the People and Saints of the most High: that is, (as the Gospell hath expounded it,) by the faithfull Israel, Rom. 14. 12) to wit, all hath not been possessed at the same period of time.

Reply.

Was ever scripture more apparently wrested, more imperiently alledged? Behold, saith Zechariah, the man whose name is the Branch, and he shall grow up out of his place, and he shall build the Temple of the Lord, even he shall build the Temple of the Lord, &c. chap. 6. ver. 12. This is the prophecy, and your interpretation this, Christ said, Destroy this Temple, and in three dayes, I will raise it up againe, &c. John 2. 19. An interpretation doublelesse as wide from the sense of the Prophet, as the Jewes apprehension was from the meaning of our Saviours words. For shew us where [the Temple of the Lord,] is in all the old

old Testament, (which was then all the scripture,) taken in any other sense, then for the house of Gods worship at *Jerusalem*. Or, [*the building of the Temple of the Lord,*] in any other sense, then for the building of that Temple. Yea, looke but into the 14 and 15 verses immediately following, and it is unquestionable, that the same words are there taken for the Temple of the Lord in *Jerusalem*. And besides, seeing the Prophets shew so plainly, that our Saviour shall reigne over the *Jewes*, in their owne land, and that *Jerusalem* shall againe be built; Why should we not believe, that both the building of the Temple of the Lord, and his reigning on the Throne of his Father *David*, shall be as properly fulfilled, in Christ (the antitype,) as they were in *Solomon* (the type)? Whereas then you say further, [*That in this sense the Disciples did believe the Scriptures, after the resurrection of Christ.*] I pray, what scriptures? this prophecy? Surely it is false, that they did any where cite this prophecy to prove our Saviours resurrection from the dead. And the words of the Evangelist are plaine, *When therefore he was risen from the dead,* (saith *Iohn*,) *his Disciples remembered, that he had said this unto them,* (to wit, that he had said to the *Jewes*, *Destroy this Temple, &c.*) *and they believed the Scriptures,* (that is. the scripture which foreshewes our Saviours resurrection, as *Psal.* 16. alledged by Saint *Peter*, *Acts* 2. 25. &c. and *Psal.* 137. alledged by Saint *Paul*, *Acts* 13. 33. &c.) *And the word which Iesus had said;* (that is, and they believed also, that this saying of his to the *Jewes*, was meant of the resurrection of his body: and not (as you say they did,) that it was an interpretation of *Zachariah's* prophecy, which foreshewes indeed the building of the Temple of the Lord, but not the destroying of it by the *Jewes*: nor the building of it in three dayes; nor the building of it until the man whose name is the Branch should sit and rule on his Throne. Neither did our Saviour say plainly; *Destroy the Temple of the Lord,* (as the false witness accused him,) nor absolutely, *destroy the Temple*: but darkely, and in relation to his owne body, *destroy this Temple*: as his words touching the raising of it in three dayes doe intimate, and the Evangelist doth afterwards expound it. And he said also, *I will raise it,* and not, *I will build it*, which shewes the making of a Temple, where was none before; and therefore cannot be applied to

the quickening of our Saviours body, a temple then in being, and not to be corrupted in death. And as for your confused exposition of the prophecy of *Zech. 14. 4.* &c. it is not onely contrary to the truth, but to reason it selfe. For first, (which is flat against the truth,) you ascribe the accomplishment of this prophecy to our Saviours ascending to the Saints in heaven, and to the time succeeding his ascension: whereas it is manifest by the words in the first verse, (which you have concealed) *And the Lord my God shall come, and all the Saints with him*, that it is to be fulfilled at his descending with the Saints from heaven, and in the time succeeding his descension. And secondly, (which is not onely against the truth, but against reason also) you affirme [That by the cleaving of the Mount of Olives towards the East, and towards the West, is meant, the striking of all the world at the preaching of the Gospel.] And [That by the Jewes flying to the valley of the mountaine, is meant, their embracing of the Gospel.] Which is as if you had said, that the Jewes did then embrace the Gospel, when they fled from it; or that the Jewes in flying from the Gospel, fled to the Gospel. For as you interpret *the cleaving of the Mount of Olives*, (from which the Jewes were to fly,) of the preaching of the Gospel: so you interpret *the valley of the mountaine*, (to which the Jewes were to flee,) of the same also. And who sees not by this, and by your expounding of the 6 and 7 verses [Of the perpetual light of the Gospel,] and the 8 verse, [Of the continuall flowing of the doctrine of the Gospel,] and all of the Gospel, and of nothing but of the Gospel: that by such a liberty of interpreting, any one may make the plainest scripture that is, to say onely as he saith: and so to patronize and defend any dangerous opinion against the truth clearly revealed in it. The truth therefore of this prophecy, is no other then that which the Prophet himselfe hath plainly told us: to wit; that the Mount of Olives shall be cleft in the midst by an earthquake at the coming of our Saviour with all the Saints: and that the Jewes which are gathered together nereunto it, shall then flye for feare of this earthquake, as they fled for feare from before the earthquake in the dayes of *Uzziah* King of Judah. And the effect of this earthquake is described, ver. 10. where it is said, *And all the Land shall be turned as a plaine from Geba to Rimmon, South of Jerusalem, and it shall be lifted*

lifted up, and inhabited in her place: from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Harnaniel unto the Kings wine-presses. And men shall dwell in it; and there shall be no more utter destruction, but Jerusalem shall be safely inhabited. And as this part, so all the rest of the prophecy is to be understood likewise according to its owne stile and language; which is so obvious, that it needes no interpretation: and the light thereof cannot be more obscured, then by such a glosse as you have put upon it. And thus it being undeniable, that this prophecy of Zech. doth foretew our Saviours second coming, his coming with all the Saints, and the things then to be performed by him: it necessarily followes, That he shall come, not onely to conquer death, first in part, as the resurrection of the Saints; that shall rise to meet him, and to come with him: and then wholly at the resurrection of all others, when he shall passe the sentence of salvation on the elect, and of damnation on the reprobate: but in the interim, in the space betwixt this first and second resurrection, to be King over all the earth, as this Prophet saith, ver. 9. *to take the Kingdomes of this world unto himselfe,* as Saint John reveals Rev. 11. 15. *to put downe all rule and all authority,* as Saint Paul affirms, 1 Cor. 15. 24. *and to set up that dominion, glory, and Kingdom,* at the manifestation whereof, *all people, nations, and languages, shall serve him,* as Daniel foretewes, ch. 7. ver. 14. which he shall doe by an extraordinary destroying of the most and greatest of his enemies in battell: and by causing everyone that is left of the Nations, to goe up from yeare to yeare to Jerusalem, to worship the King the Lord of Hosts, as Zech. here, and many other Prophets besides doe declare.

Israel's Redemption.

You see here that our Saviour comes not onely to conquer death, (which is the last enemy that he shall destroy, and therefore not wholly to be destroyed till the last resurrection,) but also to take the Kingdomes of this world unto himselfe, to put downe (as Saint Paul hath said) all the authority and power of other Nations: that there may be *one shepherd and one sheep-fold*: that the Kingdom, and dominion, and greatnesse of the Kingdom under the whole Heaven, may be possesse by the people of the Saints of the most High. That is, (as the former prophecies doe expound it,)

68.

Dan. 7. 27.

by the ¹people of Israel. And this, as I thinke, is the time of which he spake theise words, *Verely, verely, I say unto you,* ^h Hereafter shall ye see heaven open, and the Angels of God ascending and descending upon the ¹sonne of man.

Mr. Perie's Answer.

That theise words shall be fulfilled, or have been fulfilled, it is most certaine; and it is as certaine, that they shall never be fulfilled in the proper acceptation of the words, seeing the body of Christ is not so tall, as that it shall reach from heaven to earth for this cause some, (as Cyril on this place, hath expounded unto for upon in this sense, as if the Heavens were open, the Angels shall come downe, and ascend unto my Service: So doth Chrysostome apply theise words to the Angels ministering unto Christ in time of his passion, and resurrection. Others thinke it to be an exposition of that vision of Iacob, Gen. 28. whereby was signified, that Christ is the Media our making way betwixt heaven and earth, Col. 1. 10. And theise expositions (for the matter) doe agree with other Scriptures,

Reply.

It seemes by your first words, that you are doubtfull of the accomplishment of this proph. cy, for [that it shall be fulfilled, or hath been fulfilled, it is most certaine,] you say. And your next assertion, [that it shall never be fulfilled in the proper acceptation of the words,] doth apparently contradict that which follows: for by and by after, you tell us, [that Cyril hath expounded it, as if the heavens were open, the Angels shall come downe, and ascend unto my Service: and so Chrysostome doth apply it to the Angel ministering unto Christ, in time of his passion and resurrection.] And is not this a proper exposition of the proph. cy? then shew us one more proper. And doubtlesse it is to be understood, as Cyril understandeth it, of the Angels ministering to our Saviour. But yet we beleieve not, that it was fulfilled, when in his agony there appeared an Angel unto him, strengthening him, Luke 22. 43. and much lesse when after his resurrection an Angel appeared at his sepulchre, Matth. 28. 2. For it is evident, that when this proph. cy shall be fulfilled, they that are in our Savours presence, shall as plainly see heaven open, [the *apertis aperiens*] the starry firmament part asunder, and the Angels ascending from, and descending to him, as they shall see each other: as plainly, I say, as Saint Stephen,

looking

looking steadfastly into heaven saw [*visuando aerygibus*] the heavens open, and the Son of man standing on the right hand of God, Acts 7. 55, 56. And as Saint John Baptist saw the heavens opened unto Christ, and the Spirit of God descending like a dove, and lighting upon him, *Matth. 3. 16.* And Saint Paul assures us, *Heb. 1. 6.* That when God againe bringeth in the first begotten into the world, he saith, And let all the Angels of God worship him. And to what time then can our Saviours [*Heretice*] can this visible attendance of the Angels on him belong, but to the time of his next appearing, of his coming againe into the world? the time, and place of which God hath said, that all the Angels of God shall doe homage unto him. And besides, it is more then probable, that the Evangelist would as well have recorded the accomplishment, as the prediction of this thing, if he had knowne of the fulfilling of it. But the acute reason of your denying the proper sense of the prophecy, is yet behinde, and may well remaine to posterity, as the wonder of your works, and the monument of your wit: For [*the Angels, you say, shall not ascend and descend upon the Son of man, seeing the body of Christ is not so tall, as that it shall reach from heaven to earth.*] Doubtlesse a very tall proote: and yet it comes short of the marke you aime at. For surely the proper acceptation of the prophecy, as it depends not on, so it is not proved, but infallibly disproved, by the proper acceptation of the word [*upon*:] which preposition having relation onely to the participle [*descending*], the full expression had been thus, *ascending from, and descending upon, (or unto,)* which is meant by [*upon*], in this place. And which the originall word [*in*] doth as well signifie, as [*upon*], and might have been here so exprest, as well as it is *Luke 10. 6.* and *chap. 19. ver. 5.* (and in other places,) had there been any likelihood of a modest Christians misunderstanding of this prophecy, by reason of the word [*upon*]. However the learned had need beware, that in translating the scriptures, they follow not the common liberty of speech, in the smallest word; when as the willfull are so ready to make it an occasion of venting their vaine conceits.

Israel's Redemption.

For that this may be fulfilled, it is requisite, that he be on earth, whither these messengers may descend unto him, and from

whence again they may ascend: which argues too, his continuance here, for a greater space of time, then the judgement of the dead requires.

Mr. Petrie's Answer.

A poor proof: for as it is requisite, that he be on earth, whether that these messengers may descend unto him, so I may say, it is requisite, that he be in heaven, because they may descend on him, and whether they may ascend to him: and so taking the words in that sense, they may be fulfilled, altho he never were on earth: even as they may be fulfilled when he is on earth, and not in heaven: But seeing it is the first explication he was on earth, when they were fulfilled, scarce less is the second explication necessary for these words.

Reply.

*A poor proof, you say: And surely were it not much more powerfull then the answer, it were pobrainded. For may you say as well from the order of our Saviours words, [That it is requisite he be in heaven, when the Angels may descend from him, and ascend to him,] as we may, that it is requisite he be on earth, whence they may ascend from him, and descend to him? Certainly nothing can be said more direct against the truth. For such a conclusion doth necessarily change and pervert our Saviours words into this contrary sense. Hereafter ye shall see heaven open, and the Angels ascending to, and descending from the Son of man. Whereas our Saviour said, ascending, and descending to the Son of man, which necessarily proves, that he is not to be in heaven at the accomplishment thereof; seeing he must be then *terminus a quo*, the person from whom, (and not to whom,) the Angels shall ascend: and the *terminus ad quem*, the person to whom, (and not from whom) they shall descend. And therefore taking these words no otherwise then our Saviour spake them, they may be fulfilled on earth, as we say: but it is not possible, that they can be fulfilled both in heaven and earth, as you say.*

Israel's Redemption.

70.

And although it be said, that Christ shall reigne over the house of Jacob for ever: and that of his Kingdome there shall be no end. Yet it is not meant, that he shall alwayes reigne as man: or that the earthly Jerusalem, the place of his Throne, as man, shall alwayes stand. But this onely is meant, that the Kingdome

of

of the Saints, which Christ as he is man, shall govern a long time on earth, shall after the judgement of the dead, (at which time this heaven and earth shall passe away,) be delivered up to God even the Father, in the new Jerusalem, where it shall ever remaine, and where God shall be all in all: yet so that Christ too as man shall still retain the dignity and preheminence of a King, a Priest, a Prophet, though he shall have no need to make use of either office. And thus a late and feared Divine of ours doth reconcile the former words of Saint Luke, in chap. 1. ver. 33. with that of Saint Paul, in 1 Cor. 15. 24. 28. *we are so happy*, saith he, *that the Kingdome of Christ consisteth in it, something, The mediatory function of his Kingly office: and his Kingly glory. That he shall lay aside, for then (to wit, after the judgement of the dead,) there will be no further necessity, nor use thereof. But that he shall hold for ever, as being by the acts of his mediation justly acquired, and according to covenant bestowed upon him by his Father. And furthermore it may be observed, that the words, For ever, Evermore, and Everlasting, are in the Scriptures, often joyned with, and put for these and the like sayings, Through all, or many generations: through all ages; or, as long as the Sun and Moon endure. And therefore can conclude no more but this. That Christs reigne as man, shall continue, as long as there shall be men to succeed each other on the earth: or as long as this heaven and earth shall last: that is, untill the time which God hath fore-ordained for the judgement of the dead. Whereby he sheweth that he is now shall passe away with us, and the elements shall melt with fervent heat: the earth also, and the works that are therein shall be burnt up, 2 Pet. 3. 10. And to this purpose, when the Prophet Daniel had said, His dominion is an everlasting dominion, which shall not be destroyed, he adds presently by way of exposition, And his Kingdome that which shall not be destroyed. And in another place more plainly, The Kingdome shall not be left to another people. So that when the Prophets say, that Christ shall reigne for ever, and that his Kingdome shall stand for ever: or he is everlasting Kingdome: it is all one, as if they had told us truly, That neither Christ nor his Kingdome shall have any successors: that no sonne of man shall succeed him in his Throne: that no humane Kingdome shall beset up in the place of his Kingdome, as he shall be in the place*

156. 65. 2.
of the 17. of St. Ioh. p. 157. of his Treatises published 1633.

Mr. Dowe on the 17. of St. Ioh. p. 157. of his Treatises published 1633.

Psal. 72. 17.
Psal. 89. 28,
29-36. 37.
Psal. 145. 13.
Isa. 32. 14. 15.
eb 60. 15.
Ezek. 37. 25.

Rev. 10. 11.
Ch. 21. 1.

Ch. 2. 44.

place of the foure Monarchies; but that in spite of all opposition both of men and devils, his dominion shall endure, untill the upshot and period of all temporall and humane government: that is, untill the last resurrection, when with a *venite benedicti*, he shall give up the number of the elect full and whole, (*sanctus* say) unto God himselfe.

Mr. Perrie's Answer.

They will change the signification of the words, when they please, and so farre as it makes for their purpose, and no more: but when they shall prove by scripture; that the e. r. i. b. l. y. Jerusalem shall be the place of Christs Throne, we may agree upon the exposition of the words, [for ever, and shall be no end:] and till that be shewne, I omit further enquiry of them: but as yet we have seene neither necessary consequences, nor evident expresseion for it. Followes another point, that the restoration of Jerusalem, and resurrection shall concur.

Reply.

Here is the accusation, but where is the evidence to confirme it? doubtlesse you sought narrowly, but could finde none. And therefore the reader may first take notice, how for want of prooffe against us, you confute your selfe. For [*they will change the signification of the words, you say, when they please, &c.*] And a little after, [*till that be shewne, I omit further enquiry of the words.*] How? further enquiry? did you then enquire of them? if you did, where are your reasons to shew that we have changed the signification of the words? if you did not enquire, or enquired in vaine, how can you tell that we have changed their signification? & would you say that we have, when you could not tell? yes you would doe worse then this, for you say we have done it, although you know we have not done it. For we have quoted on the margin no lesse then seven texts to shew that the words [*for ever, and everlasting, &c.*] are in the Scripture taken as well in a limited, as in an unlimited sense, & they are these *Psal.* 72. 17. *Psal.* 89. 38, 39. and againe *ver.* 36, 37. *Psal.* 145. 13. *Isai.* 33. 14, 15. and 60. 50. *Ezek.* 37. 25. in all which places the foresaid words are taken onely for a long time. And shall the reader beleve, that you, (who doe so frequently catch at the marginall quotations in other places,) did not see these here? doubtlesse you saw them, and saw so much in them, that you could say nothing to them. And besides,

besides, doe you not your selfe allow of the same signification of these words, when as you tell us, [*That Christ as Mediator shall cease to reigne, shall deliver up the administration of the Kingdome to his Father, saying, Thou O Father hast thine owne Subjects, and for them have the Kingdome prepared for them, pag. 46?*] For that which is delivered up, is already past. And whereas you say, [*That we may agree on the exposition of the words, for ever, &c. when it can be proved by scripture, that eternally Jerusalem shall be the place of Christs Throne.*] Hath not this been done more then once? then shew us what scripture speakes more plainly of any thing, then *Jer. 31. 38, 39, 40.* and *Zech. 14. 10, 11.* doe of the building and inhabiting againe of *Jerusalem*. Or then the foresaid prophecy of the Angel *Gabriel, Luke 1. 31, 32.* &c. and of *Isai. 9. 6, 7.* and of *Jer. 23. 5, 6.* doe of our Saviours reigning on earth, and upon the Throne of his Father *David*. Or then many other doe, some particularly of his reigning over the *Jewes*, and some of his reigning over the *Gentiles*, and some of his reigning over both. Surely you can shew no text, in which any truth is more clearly delivered, then all this is in the texts which we have brought, and can bring for it. And therefore we both have, and can prove by scripture, even expresse scripture; that the restored *Jerusalem* shall be the place of Christs Throne: although it be beyond our power to make you acknowledge, that we can and have proved it: it being the peculiar act of the Spirit of God to doe this: of that Spirit, I say, whose apparent testimonies you so presumptuously resist, and so lightly esteeme.

ISRAELS REDEMPTION.

CHAP. III.

That the Kingdome of Israel, and the thousand yeares reign of the Saints shall concurre.

AND thus even one prophecy of *Zech.* doth clearly unfold, All that we averre touching our present subject, to wit, That our Saviour shall reigne on earth, and in *Jerusalem*. For as it tells us, *That the Lord shall be King over all the earth, that in that day,*

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there shall be one Lord, and his name one. So it saith too, that at the very instant of our Saviours descending, *All the Land shall (by an earthquake) be turned as a plaine from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place: from Benjamins gate, unto the place of the first gate, unto the corner gate, and from the tower of Hinnom unto the Kings wine-presses, &c.* Moreover another notable content of this prophecy is, That when our Saviour comes to reigne over all the earth, he comes not alone, but brings all the Saints with him.

Mr. Petrie's Answer.

We see neither that he shall come to reigne, (after that manner) over all the earth: neither that he shall bring all his Saints with him, and for this last point he alledges no text of scripture, but will have it to be taken on his bare word: which we refuse to doe. We reade that when he shall come to judge, he shall bring all the holy Angels with him, Matth. 25. 31. and all Nations shall be gathered before him, and that he shall send his Angels to gather the elect from the foure winds: but that they shall come with him into an earthly Monarchy, we finde no where. And neverthelesse as if it were unquestionable he addeth,

Reply.

Unlesse you had made a covenant with your tongue to deny every thing that we prove, you could not have said, [*That we alledge no text of scripture, which shewes that Christ shall bring all the Saints with him.*] For what is the meaning of these words, *Zeck. 14. 5. And the Lord my God shall come, and all the Saints with thee.* Or what meanes Saint Paul, when he saith, *1 Cor. 15. 23. Afterward they that are Christ at his coming?* doth he not meane that all the Saints departed shall then rise? and can they rise in their bodies at Christs coming, and yet not come then from heaven to be reunited to their bodies? These texts we have alledged in expresse termes: and do you take them for canonical, or apocrypha? If for canonical, then surely your foresaid report of us is apocrypha. And yet this is not all that we have to say touching this point, for as you read *Matth. 25. 31. That Christ shall bring all the holy Angels with him;* so you may read too in *1 Thes. 3. 13. these words, At the coming of our Lord Jesus with all the Saints.* And *chap. 4. 14. Them also that sleepe in Jesus will God bring with him.* And *Jude ver. 14. out of the prophecy of Enoch, Behold, the Lord*

Lord commeth with ten thousands of his Saints. And therefore that Christ shall bring all the Saints with him, is not our bare word, but the plaine word of God. And so it is too, that they shall come to reigne with him on earth, as we have already proved, and the texts following doe further declare. And besides, how can you chosse but beleve, that Christ shall bring all the Saints with him, though there were no expresse scripture for it, seeing you beleve, that all the dead shall rise at the same time? surely you must either deny this, or grant that—

Israel's Redemption.

Which words as they doe establish the literall sense of the first resurrection, mentioned in the 20 chap. of Rev. So they make the Kingdome of *Israel*, and the 1000 yeares reigne of the Saints there spoken of, to synchronize, and meete together: for why shall the Saints come with him, but because they have a share in his Kingdome, and are to be his assistants in it, as he told the Disciples, *Luke 22. 28?*

Mr. Petrie's Answer.

The first resurrection of bodies imports a second resurrection: and so either those who rise shall dye againe, and rise againe at the second resurrection: or they who shall rise at the first shall not dye at all, and others shall rise againe at the second resurrection. This Author makes is no where manifest, which of these two be holdeth, and Mr. Archer holdeth the first opinion: but neither of them hath any warrant from Scripture, and the testimonies that are cited here on the margin, shew that there shall not be such a resurrection of the righteous: for it is said, *Luke 20. 35.* They who shall be accounted worthy to obtaine that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they dye any more: for they are equall unto the Angels, being the children of the resurrection. If they can dye no more, and be equall unto the Angels, then they shall not rise at a second resurrection, neither shall they live an earthly life, which in the best degree is inferior unto the life of the Angels. *John 6. 39.* This is the Fathers will, that of all that he hath given me, I should lose nothing, but should raise it up at the last day: and ver. 44. No man can come unto me, except the Father who hath sent me, draw him, and I will raise him at the last day. If the last day be the day of the generall judgements, (as certainly it is,

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Luk 14. 14

ch. 20. 35, 36

Job 6. 39, 40.

44, 45.

Phil. 3. 17.

1 Thess. 3. 13.

ch. 4. 14 & 15.

Revel. 37. 12.

13.

even supposing the temporall Monarchy for a 1000 yeares,) and the elect shall not be raised till the last day, (as these words imply,) then there shall not be a first and second resurrection, unless the second resurrection be after the last day: and consequently, there not being a resurrection of the children of God till the last day, the first resurrection mentioned, Rev. 20. cannot be understood of the bodies, but rather arising from sinne, whereof mention is made, Ephes. 5. 14. and Col. 3. 1. He cites also Phil. 3. 11. If by any means I might attaine unto the resurrection of the dead. These words name the dead generally, and make nothing for a first and second resurrection: but ver. 20. it is said, Our conversation or freedome is in heaven, whence also we look for the Saviour, who shall change our vile body, that it may be like unto his glorious body. If the freedome [POLITIC] of the godly be in heaven, then they expect not a Monarchy on earth: and if the bodies shall be like unto his glorious body, they shall not live an earthly life, nor dye againe. He quoteth 1 Thel. 3. 13. and chap. 4. 14. &c. but the first hath nothing of a second resurrection, and chap. 4. 14. saith, We shall be ever with the Lord, so wit, in another manner then now: now by grace, and then in glory. If we shall ever be with the Lord, then we shall not dye againe, and rise againe, unless the Lord dye too: which, I thinke, they will not say. Lastly, he cites Ezek. 37. 12, 13. which words certainly are allegoricall, and shew the returne of the Jewes from their captivity, notwithstanding the extreamity of their misery, and after these words he takes occasion to speake of the spirituall Kingdome of the Church, as is said before: but neither first nor last speaks the Prophet of a first and second resurrection as of about the last day. And so in all these testimonies, nothing is to this purpose of the concurring of the Jewish Monarchy with the first resurrection.

Reply.

The first resurrection of bodies importeth a second, you say; True, but of other bodies, not of the same bodies. And I dare say, that the conceite touching the dying againe of them that rise, to rise the second time; is your proper fancy. Sure I am, it is very slanderously imputed to Mr. Archer, who holds indeed, that the raised Saints shall be made governours over our Saviours Kingdome in his absence, but not that they shall again be subject unto death. And when I say here, that these Saints shall have a

share

shre in Christ's Kingdome, and be his assistants in it. And elsewhere, pag. 121. that the time of these Saints abode with Christ shall never have an end: yea when you your selfe confesse, that the testimonies on the margine doe prove the contrary; doe I hold their dying againe, thinke you, or doe I not? Certainly, (as we know not to what end, the Saints should rise, if they were to dye againe, so) we know, that the bodies of the dead, though they be lowne in corruption shall be raised in incorruption, (even the bodies of the greatest sinners, who could not otherwise live in eternal torments,) and therefore it is manifest, that you have here laid an error of your owne devising, to another man's charge, partly that you might not seeme to take so much paines and confute nothing; and partly to disgrace the truth we hold touching the order of the resurrection. For as it is true, that the dead shall rise but once: so it is true also, that they shall not rise all at once. And this the propheties of Saint John Rev. 20. 4. &c. and Saint Paul in 1 Cor. 15. 22, 23, 24. doe so plainly reveale; that we may well wonder, why so many learned Interpreters should rather strive to extinguish these greater lights, then by the brightnesse of them to discover the true meaning, not onely of such texts as concerne the resurrection, but of those also that concerne the prerogatives and priviledges, which they who have part in the first resurrection, are to enjoy on earth. And now let us see how you deale with the texts on the margine: of which the first that you alledge, (though not the first that is quoted,) is in Luke 20. 35, 36. *But they which shall be accounted worthy to obtaine that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither doe they dye any more, for they are equall unto the Angels, and are the children of God, being the children of the resurrection.* This is the text, and your inferences these, [*If they can dye no more, and be equall unto the Angels, then they shall not rise at a second resurrection.*] And who saith that they shall? [*neither shall they live an earthly life, say you,*] And so say we, if by an earthly life, you meane a full life, or a mortall life: but if you meane only, that they shall not live on earth: we deny your sequel. For our Saviour lived on earth before his death, and yet he lived not an earthly, that is, a full life. And he lived many dayes on earth, after his resurrection, in which he shewed himselfe openly

to his Disciples, who did eat and drinke with him after he rose from the dead, *Acts* 10. 42. And yet his glory was not diminished by it, nor he made lower then the Angels, or the more liable unto mortality for it. Neither shall the raised Saints be lesse equall unto the Angels, in their immunity from copulation, in their holinesse of conversation, or in the immortality of their bodies, while they abide on earth, then when they are carried into the presence of God himselfe. And seeing our Saviour saith here, *But they that shall be accounted worthy to obtaine* [*vi autem iustis*] *that age, or that time of the world, and the resurrection from the dead:* doth he not plainly point out unto us, a time in which none of the dead shall be raised, but such as shall be accounted worthy of some peculiar happinesse, which is kept in store for them against that time? Certainly if we compare these words of our Saviour, with the 14 and 15 verses, of the 14. *ch.* of *Luke*, we cannot think otherwisse. For what is the resurrection, which none but they that are accounted worthy shall obtaine, but the resurrection of the just, spoken of *chap.* 14. *ver.* 14? (which you passe over in silence) and what did our Saviour meane, when he said not onely thou shalt be recompensed at the resurrection, but, at the resurrection of the just? Did he not meane that he should receive a recompence at that time, when all the just then dead, and none but the just should be raised? And what is the [*vi autem iustis*] here, [That age, or that time of the world,] but the time of the Kingdome of God spoken of, *chap.* 14. *ver.* 15? And what is this *Kingdome of God*, of which it is said, *that he is blessed which shall eate bread in it*, but the Kingdome which God shall set up under Christ as man, when he brings him againe into the world? For whereas it is recorded, *chap.* 14. that when one that sat at meate with our Saviour heard him tell the Pharisee, who bad him to eate bread at his house, that if he made a feast, he should not call his rich kindred, friends, and neighbours, but the maimed, the blinde, and them that could not recompence him, and that he should be recompenced at the resurrection of the just: whereas, I say, it is written, that when one heard these things, he said unto our Saviour, *Blessed is he that shall eate bread in the Kingdome of God:* What correspondence could there be betwixt these words, and our Saviours touching the recompencing of the charitable at the resurrection

resurrection of the iust, unlesse the Kingdome of God here spoken of, should contemporate with the resurrection of the iust? unlesse the iust, I say, should rise to receive their recompence, when this Kingdome of God shall beginne? And it being evident from the text, that this Kingdome of God, is to be a Kingdome in which there shall be eating of bread, that is, (according to the signification of this phrase in the Gospell,) of such creatures as God hath ordained for mans food on earth: this Kingdome of God must needs be meant of a Kingdome on earth; and consequently, the recompence our Saviour spake of, is to be given on earth, and the resurrection of the Saints to enjoy this Kingdome, is to preceede the rising of all others, which shall not be, till the time of this Kingdome be fully expired. The second testimony is in *Job. 6. 39, 40. 44. 54.* of which the last ver. is this, *Who so eateth my flesh and drinketh my blood, hath eternall life, and I will raise him up at the last day.* And these last words are the close of the other verses also, whence you argue thus, [*If the last day, be the day of the generall judgement, (as certainly it is, even supposing the temporall Monarchy for a 1000 yeares, and the dead shall not be raised till the last day, (as these words imply,) then there shall not be a first and second resurrection, unlesse the second resurrection be after the last day.*] And what coherence is there in this argument? what appearance of truth? certainly it favours not of your great skil in Logique. For neither the first nor the last resurrection shall be till the last day, and yet both shall be in the last day: seeing the last day shall beginne with the first resurrection, and end with the last. But yet we have good reason to beleeve that our Saviour spake here only of the first of the two resurrections, because in v. 54. he speakes onely of raising them that should be worthy partakers of the Sacrament of his body and blood, which Sacrament is to shew forth the Lords death till he come, as Saint Paul affirms, *1 Cor. 11. 26.* and for ought we yet know no longer. If therefore you have no better arguments to support the spirittuall interpretation of the first resurrection, *Rev. 20. 4, 5, 6.* then this, it were farre better, that you did lay your hand on your mouth, then plead for it. And indeede how could you imagine, that God should reveale unto S. *Job* [*the rising of men from sin.*] as a secret then unknown unto the world; that I say, he should foretew this

29. A collog then to come, which began in *Adam* himselfe; and was at that time the dally effect of the preaching of the Gospell? The third text is that of Saint Paul in *Phil. 3. 11.* *If by any means I might attaine to the resurrection of the dead.* To which you answer, [these words name be dead generally, &c.] Certainly no more generally, then the same Apostles words in *1 Cor. 15. 42, &c.* do. Where he saith, *So also is the resurrection of the dead, it is sowne in corruption, it is raised in incorruption: it is sowne in dishonour, it is raised in glory: it is sowne in weakness, it is raised in power: it is sowne a naturall body, it is raised a spirituall body. And doe any besides the iust life in glory, in power, and with spirituall bodies? or do you thinke, that it was needfull for Saint Paul to use his utmost care and endeavour, that he might attaine to rise at that time, when the unjust should rise? The resurrection therefore which the Apostle prove so much to attaine unto, was no other then the resurrection of the dead in Christ, then the first resurrection, of which it is said, that he who hath a part in it, the second death hath no power over him. As on the contrary, all that dye before this resurrection, and are not raised in it, shall perish everlastingly. But because you had no more to say to the text which I have quoted: you alledge the 10. ver. of the same chap. out of which you raise these arguments, *If the (Politeuma) the freedom of the godly be in heaven, then they expect not a Monarchy on earth. And if their bodies shall be like unto Christs glorious body; they shall not live an earthly life, nor dye againe.*] But as we allow your last argument, (for we know not who doth affirme the contrary, to wit, that the Saints shall after their resurrection be either mortall or sinfull,) so in your first argument, we first deny your translation of the word [*malum*] which you make the ground of your argument. For it signifies not there [a freedom or privilege,] but a manner of living, as by the Apostles opposing of his owne conversation, to the conversation of some carnall minded Ministers of the Gospell, it is apparent; and therefore it is rendered by *Piscator*, word for word, for our civill life (or behaviour) is in heaven; that is, is as temperate, as if we were in heaven in the presence of God and the holy Angels. And secondly we deny the argument it selfe. For though we suppose that the godly have now no outward freedom on earth, (for an inward and spirituall*

spirituall freedoms you must needes grant them, seeing he that is called in the Lord, is the Lords free-man, as it is said, *1 Cor. 7. 22.* and all the royall dignity which you allow the Saints, consists in this) though then we suppose, I say, that they have now no outward freedome, (for this also they have, as appears in *1 Cor. 7. 21.* and *chap. 9. ver. 19.*) yet it will not follow from hence, that they exp. & wone on earth hereafter, when Christ shall change their vile bodies, that they may be like unto his glorious body. The two next texts are one in *1 Thes. 3. 13.* and the other *chap. 4. ver. 14. 15. 16. 17.* in both which the Apostle speaks of the rising of none at Christs coming, but of the dead in Christ. And seeing the resurrection of their bodies doth equally belong to the godly and the ungodly, why should we not thinke, that he would as well have spoken of the resurrection of these also, as of the other: if they had been to rise at the same time with the other? Doubtlesse you could shew no reason, why the Apostle should speake so much, (and so often) of the resurrection of the godly at Christs coming, and nothing of the resurrection of the ungodly, if they had been to rise all together. And therefore you have here also strugled onely with your owne fancy: and now the third time strangled this deformed issue of your slanderous imputation; to wit, [*that the raised Saints shall dye againe, and rise againe.*] For this opinion is indeed altogether inconsistent with the truth which we hold touching the reigning of the raised Saints with Christ a 1000 years, before the last resurrection. And suppose any one had vented this error, yet it is an argument of your malice to prosecute the confutation of it in your answer unto me, I say thus to prosecute it, as if it were the common opinion of us all. But as yet I know no father of it besides your selfe, unlesse it be that father of lies, who suggested it unto you. And therefore the reader had neede beware how to take your words upon trust: for doubtlesse if he hearken to your bare word, he shall never beleewe what God hath foretold, nor know what we hold. The last text is *Ezekiels* vision of the dry bones, *chap. 37.* And if it betokens the *Jewes* returne from their captivity, as *ver. 11.* doth seeme to interpret it, where it is said, *These bones are the whole house of Israel.* Yet it is observable, first, that the deliverance here forehewne, is of all the Tribes, of the

whole house of *Israel*. Secondly, that it is to be after such a long and tedious captivity, as should make them even despaire of a deliverance, as ver. 11. doth declare. And thirdly, that at the time of their deliverance, they shall become an exceeding great Army, as it is said, ver. 10. which observations doe infallibly manifest, that this prophecy hath not been yet accomplished, and consequently, that when you say, this vision *doth* shew the returne of the *Jewes* from their captivity, *without* standing the extremity of their misery; you doe unawares confesse, that they are not yet returned, but shall returne at the accomplishment of this prophecy. For when were the *Jewes* delivered out of a captivity of such a long continuance as is here intimated, by these very dry bones, and by the raising of them out of their graves? or when did all the Tribes, the whole house of *Israel* returne to their land? or when did any of them (that I say not all, that I speake not of so great an Army as is here foretold,) make their way into their owne country by force of armes, since their forty yeares march into *Judaea* out of *Egypt*? And therefore as all the other texts have relation to the first resurrection onely; so hath this last to the future Redemption of the *Jewes* out of captivity: to their returne againe into their owne land, against the time of their redemption of the Saints bodies out of their graves, at our Saviours appearing. And that which followes in the chapter doth as plainly reveale the uniting of all the Tribes in their owne land under one King; and our Saviours personall reigning over them there, as the vision of the dry bones doth their returne to their land.

Israel's Redemption.

73. And as the Elders in *Revel. 5. 10.* said in the hearing of Saint *John*, *Thou hast made us unto our God, Kings and Priests, and we shall reigne on earth.*

Luk 19. 17. 19.

2 Tim 2. 12. ch. 4. 8. 1 Pet 5. 4. * *Sanctarum super terram regia dignitas & nobilitas in hoc mundo nonnulla est: sed ex illis & perpetue calamitates ac persecutiones, quas à tyrannicis mundi hujus regibus patiuntur. De altero igitur mundo statim hoc accipiendum. Quod si vero super terram regnabunt sancti, utique non modo abominabuntur, sed amabilabuntur, in idcirco quod non est, creatura dominique non est. Eodem videtur Christus respondisse, *Matth. 5. 4. 11.* & *Luc 14. 26.* quod sancti regnabunt non per regnum, sed per gloriam. Quod dignum intendit ad alterum statum. Nam si sancti quidem in mundo constituti, jam regnabunt super terram: quia cum patientia autem expellunt liberatorem suum, quam acciterant non possunt. *Apoc. 6. 10. 11.* They are the words of *Mar. Prilivandus*. (Ch.*

21. of the 1. *Book of his Naturall Contemplations*, pag. 412. 430. urged in defence of an accidentall change of the world against the essentiall abolition of it both which Tenets are, as I thinke very true, if referred to their proper seasons; if (running both the imprudent confounding and pernicious twisting of Scripture) we ascribe a marvellous renovation of this Heaven and Earth at the beginning of our Saviours Kingdome, and a creation of new, at the end thereof: that is, at the last judgement: when as it is in the 20. of the *Rev.* and the 1. *iv.* *This have and have shall be away, and no place be found for them: and if they shall have place no more, then surely they can have being no longer, for place is an inseparable affection of their being, and consequently this Scripture proves an absolute annihilation of the first world, which I suppose, no man will deny. If he doth observe when this passing of the first heaven and earth is to be accomplished, to wit, above a thousand yeeres after the renewing of them, for they are to be removed at our Saviours entrance into his Kingdome, but they are not to passe away, till the giving up thereof to God the Father at the last judgement, and so it stands firme, this these words imply no lesse then a perishing: which yet may further be establish by three other undeniable testimonies. One of the same Apostle, in the next chap. at the 1. *vers.* *And I saw (saith he) a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea.* Which last clause expressly affirming an utter abolition of the sea, doth plainly informe us, that by the dying and passing away of the first earth (which which the sea makes but one globe) is meant a substantiall perishing of it. Another of *Isaies* in the 8. chap. of *Gen.* at the 12. *vers.* *while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease;* and therefore when seed-time and harvest, and summer and winter, and day and night shall cease, as it is most certaine they shall at the last judgement, the earth is selfe must of necessity then cease also. A third of *Iob* in his 26. chap. at the 10. *vers.* *He hath compassed the waters with bounds, untill the day and night come to an end.* (*Deut.* 11. *vers.* 3. 1.) which words being compared with the precedent testimony, wherein day and night are shewne to be of equall duration with seed time and harvest: and with that of the 22. of the *Rev.* where it is said of the new *Jerusalem* and the inhabitants thereof, there shall be no night there, and they neede no candle, neither light of the Sunne; must needs be taken for a plaine and positive prooffe, that the day and night shall come to an end, and consequently, that the starres, and so the sublimary creatures too, whose generation and continuance doe more or lesse depend upon celestiall influences (being all made onely for the use of man, while he is to have his residence and abode on this earth) shall (at mankind's renewall from hence) together with this earth with which they were created, be brought againe to nothing.*

Mr. Petrie's Answer.

That these words *Rev.* 5. 10. signify the honour and privilege of the godly on earth, it is out of doubt. But the question is, whether John saw these Elders in heaven, and whether they shall come from the heaven to the earth againe; or whether John signifyeth by them, the godly on earth? If these words make any thing for this purpose, these Elders were in heaven: but all the interpreters, (even the Author of *Commentat Apocalyp.* pag. 2.) expound them to be the godly on earth. The words *Rom.* 4. 13. are, The promise that he should be the heire of the world, was gotten Abraham, and to his seed through

the law, but through the righteousness of faith. *Certainly albeit the Land of Canaan was promised to Abraham, and his seed, yet he (never having possession of that land,) and his seed or the faithfull are more properly called the heires of eternall life. Tit. 3. 7. And heires of that Kingdome which he hath promised unto them that love him. Iam. 2. 5. And heires of God, and joyne-heires with Christ, Rom. 8. 17. Which Kingdome was typified by Canaan: and of this promise without doubt speaks Paul there. The words of Luke 19. 17. 19. are a part of a parable, and we know that every part of a parable is not argumentative. These texts then serve nothing for this Monarchy. On the margin is cited also a testimony of Windelin: but we regard not the testimony of parties in their own cause, (and for lesse doe we regard the consequences of that testimony, where with the next page is filled, and with th it question of the essential or accidentall change of the Elements,) seeing for one we may bring five thousand testimonies in this purpose.*

Reply.

The question is, you say, whether Saint John saw these Elders in heaven? And that he did the text it selfe doth witnesse. For that these Elders were the same with the Elders in chap. 4. the continuation of the vision doth infallibly evince. And that Saint John saw those Elders in heaven, the 1 ver. of the 4 chap. doth clearly prove, where it is said, *After this I looked, and behold a doore was opened in heaven, and the first voyce which I heard, was as it were of a trumpet, talking with mee. which said, Come up hither, and I will shew thee things which must be hereafter.* Now what heaven was it in which Saint John saw a doore opened, but the flarry heaven, the same heaven, which Saint Stephen saw opened, Acts 7. 56? And what heaven was it, from whence he heard a voice talking with him, but the third heaven? in the third heaven it was then (whither Saint Paul was once caught up,) that Saint John heard and saw such wonderfull visions, and revelations, as soone as he was in the spirit, that is, as soone as hee was carried up by the spirit, whither he was before called by the voice. And consequently, he saw these Elders in heaven: and this also the 6 and 7 vers of the 5 chap. doe confirme; which shew that these Elders were there, where our Saviour (represented by the Lambe that had been slaine) was, when the booke of Revelation was given unto him. And as Saint John saw these Elders in heaven,

so *Paterus* makes report also of two sorts of interpreters, who by these Elders doe understand Saints in heaven. One, which takes them for foure and twenty and no more, for twelve Patriarches, and twelve Apostles. Another, which takes them for all the Saints then in heaven, to which interpretation he himselfe inclines. And *Piscator* understands by them all the faithfull underclines. And these 24 Elders to represent not onely the Saints then departed, but all others also which should depart before Christs appearing. And now seeing the text shows that Saint *John* saw these Elders in heaven; and interpreters say, that they represented the Saints departed, how can their words, *we shall reigne on earth*; be understood any otherwise then of their reigning after their resurrection? Yea let them be taken for the Saints on earth, and yet their words cannot be otherwise understood. For if they did represent the Saints militant on earth, they did then reigne spiritually when they spake these words. And therefore seeing notwithstanding their spirituall reigne, they said not, *we doe*, but, *we shall reigne on earth*; It is evident, that their words cannot be meant of a reigne which they should enjoy on earth, while they were in their bodies before their death, (which by your owne confession can be no other but a spirituall reigne) but of a reigne, which they should enjoy on earth, when they are againe reunited to their bodies after their death. And whereas the words in *Rom. 4. 13.* For the promise that he should be heire of the world, &c. are by you thus interpreted, [That he should be heire of eternall life, *Tis. 8. 7.*] When you can prove that [he] the visible world doth signifie, eternall life: we shall approve of this exposition. In the meane while, we shall understand it of the joynt-government of the world, by *Abraham* and the rest of the raised Saints, in the time of Christs reigne on earth. At which time also, they may well be said to be heires of eternall life, and coheires with Christ, seeing they shall rule the world with him, and can dye no more. The other words *Luke 19. 17. 19.* [are a part of a parable, and every part of a parable is not argumentative, you say *Jerue*, that part which crosseth some truth plainly delivered in the scripture, but that which agreeth with the plaine scriptures as this doth with the prophecies touching our Saviours and the Saints

Saints reigning on earth, is argumentative. Else why is it said, that our Saviour taught them in parables, if parables do containe no certaine truth? And what is the scope of this parable, but to shew, that Christ was not to reigne over the *Jews* then at his first coming (when the *Jews* should refuse to have him reigne over them, saying, We have no King but *Cæsar*) but at his coming againe from heaven with power and great glory? at which time he would make those that had in their life time improved his spirituall stocke, governours under him. And lastly your sleighting of *Wendelinus* testimony, as a party: and of this marginall note, as too inane for your meditation, is a fine sleight to excuse your not answering of them. To which doubtles you had nothing to say, for else we may well thinke, that you would have been nibbling at this marginall note too, as well as you are at others: and that among so many thousand opposite testimonies, you would have pickt out an answer to this single testimony of *Wendelinus*.

Israel's Redemption.

74.

And this will appeare to a diligent eye, even out of the controverted place in *Rev. 20.* for besides, that the opposition betwixt the first and last resurrection, doth impose the same sense on both; besides this, I say, the vision represented not unto *St. John*, perfect men, (at the first,) that is, men that should be beheaded for the witness of *Jesus*, but soules onely, and that of men already beheaded: which most manifestly shewes that the resurrection after mentioned, did follow their death, and not goe before it. And therefore, may not be taken spiri-
tually, for their regeneration, for the rebrewing of their mindes, which is to precede their persecution, (and may more probably be referred to the sealing of the servants of God in their foreheads, spoken of in *chap. 7.*) But materially and properly, for the quickning of their bodies, when once the number of the persecuted is fulfilled: whose consummation and glorious exaltation, this vision did represent.

Mt. Petri's Answer.

This forme of discoursing shewes manifestly, that the Author is a strange wrangler: for 1. There is no more opposition, nor agreement betwixt the first and second resurrection, then is betwixt the first and second death: but even will say, that the first and second deaths are in a

like for like: and therefore there is no way, as upon the first and second resurrections in the same sense. 3. For a perfection of wit is it to imagine, that man who shall be beheaded for the witness of Jesus, no more perfect than the souls of them that are beheaded: 3. If by these souls be understood the spiritual part of men, are they were made perfect, then he must understand the souls either before they entered into the bodies, or after they entered into the bodies before their regeneration: but both these conditions are before the first resurrection. 4. If the first resurrection be their forsaking of Antichristian errors, or (as it is said there) their not worshipping the Beast, and their not receiving his mark: (as all interpreters, except Millenaries except is,) then the first resurrection follows not their death, but goes before it.

Reply.

1. Surely he is a wrangler (and no other) who multiplies words without knowledge: and against all reason and evidence still persists in his error. To make good then what I have said touching the opposition betwixt the first and second resurrection, to wit, that it doth impose the same sense on both, there is this logicall rule, *Quod in omni legitima distributione, membra inter se opponuntur sub eodem genere*; That in every legitimate distribution, the members are opposed under the same genus: that is, doe divide the same thing, which according to your expounding the first resurrection, of a bodily resurrection, is so here. For we make the resurrection of the dead, or a bodily resurrection, to be the genus, the thing divided. And the first and second resurrections, to be the members dividing this genus. And this exposition these words in ver. 51. *But the rest of the dead*, (that is, of them whose bodies were in the grave) *lived not till the 1000 years were finished*, doe confirme. Seeing they doe necessarily imply that some of those that had been in the grave, were then risen: for the relative pronoun [*the rest*], doth shew, that they who were risen, were before their resurrection held in the same condition, in which these others were left, that is, under the power, and bondage of a bodily death, as well as they. From which death the former also were to be delivered at the last resurrection of bodies, described; ver. 13, 14. But your expounding the first resurrection, of a spiritual resurrection; and the second, of a bodily resurrection, doth make the first and second resurrections, the

the members of no resurrection. But paraphrases onely, and equivalent expressions, of a spirituall and bodily resurrection (that is, the first resurrection to be all one with a spirituall resurrection; and the second resurrection to be all one with a bodily resurrection. And yet in your answer here you acknowledge, what we affirme, to wit, that the first and second resurrection are to be expounded in the same sense. For *[there is no more opposition nor agreement, (you say) betwixt the first and second resurrection, then is betwixt the first & second death.]* True, and are not these opposed under the same genus are not the first & second death, both bodily deaths? doubtlesse the second death is not opposed to the spirituall death of the soule, (which is a death in sinne,) but to the naturall death of the body (which is the first death of it for sin,) and this these words ver. 6. *On such the second death hath no power,* do confirme; for they doe plainly intimate, that the first death of the body, the naturall death thereof had had power over them, as well as over others; although the second death of the body, the supernaturall death thereof, (which is its destination to eternall torments,) should have no power over them.

2. Look againe, and you shall finde that there is more perfection of wit in my words, then there is in yours. For surely I make no comparison betwixt the spirituall perfection of men, who shall be beheaded, and the soules of them that are beheaded, (but betwixt their naturall perfection) for all that I say, is this; That John saw not at first, perfect men, that is, men that should be beheaded for the witnesse of Jesus; but the soules of men onely: and that as of men already beheaded. And what perfection of wit is it, to imagine, that a part of a man (the soule onely,) is a more perfect essence then the whole man, (then the soule and body both?)

3. In the preceding words, you aske *[what perfection of wit it is to imagine, that men who shall be beheaded— are more perfect then the soules of them that are beheaded.]* And so in that passage you grant; that I doe take the soules which Saint John saw, for the soules of men beheaded. And yet here you make your selfe ignorant of the sense in which I take them. For you say *[If by these soules be understood the spirituall part of men ere they be made perfect, then we must understand the soules before they entered into the bodies, or after]*

after they entred into the bodies before their regeneration.] But surely I understand neither of these by them, but the soules departed from their bodies, as the text saith they were: (and as any man may perceiue by my words.) And what perfection of wit were it, by soules onely to understand soules entred into bodies? Or what are both these parts of your answer, but a vaine wresting of the wordes [*perfect men,*] which (to auoide the answering of my argument) you purposely mistake, for regenerate men: for men perfect in grace. Whereas [*perfect men,*] opposed to the soules of men onely, must needs signifie, men perfect in essence, men consisting both of bodies and soules. And therefore that the reader may see how poorely you have shifted off the force of my words; I will lay it before him in this Syllogisme. If Saint John at first saw the soules onely of them that were beheaded, and not men that should be beheaded, then by the word, [*they lived,*] is meant the living againe of them that had been beheaded, (the rising of men after their death,) and not the regenerating of them that should be beheaded, (the rising of men before their death.) But Saint John saw onely the soules of them that were beheaded, and not men that should be beheaded. Therefore by the word [*they lived,*] is meant the living of them that had been beheaded, (the rising of men after their death,) and not the regenerating of them that should be beheaded, (the rising of men before their death.) For the word [*Rexer*] *they lived,* must needs be opposed to the death of the body, to the death of the beheaded, the death here mentioned: and not to the death of the soule, the death of men before they are regenerated, a death not here mentioned.

4. This argument is a meere *petitio principii*, a begging of the point in question, for it suppoeth, that the first resurrection is to be understood spirituallly, which is the very subject of the controverisie. And therefore it is just as if you had said, If the first resurrection be that which we say it is, then it goes before the Saints death, as we say it doth: & surely if interpreters do expound the first resurrection of the Saints, [*of the forsaking of Antichrist's errors, of their not worshipping of the Beast, nor receiving his marks, and of their constant profession, &c.*] then they doe understand it of the effects and consequents of the spirituall resurrection, and not of the spirituall resurrection it selfe; For the regeneration of

the Saints, is the change and renewing of their soules by the infusion of sanctifying and saving graces of their regeneration. And they doe herein put a tautology upon the text, which according to this interpretation must be thus paraphrased, *And I saw the soules of them that were beheaded for the witnesse of Jesus, and for the word of God, and which had not worshipped the Beast, neither his image, neither had received his marke upon their foreheads, or in their hands, and they lived,* that is, and they worshipped not the Beast, nor his image, nor received his marke, &c. And if for the word, [*they lived,*] you say, *they were regenerated*; I demand, when they were regenerated, were they regenerated again, after they were beheaded, &c. & after they had in their life time refused to worship the Beast, &c? For all this was revealed as past when St. John saw their soules: and yet it was after he saw their soules, *that they lived, and reigned with Christ a 1000 yeares*. Thus then is the text by your interpretation deprived both of truth and sense, which taken in its proper signification, doth of it selfe speake in this manner to every understanding. *And I saw the soules of them that were beheaded for the witnesse of Jesus—and (the soules of them) which had not (in their life time) worshipped the Beast, neither his image—and they lived,* that is, and they (that were thus beheaded) lived againe in their bodies; they rose from the dead, and reigned with Christ a 1000 yeares. But the rest of the dead lived not till the 1000 yeares were finished. That is, till the resurrection of the dead described, ver. 12, 13. &c. And now who hath shewed himselfe the [*strange stranger,*] hath this Authour, or Mr. Petrie?

Israel's Redemption.

75.

It is said also, that *they lived and reigned with Christ a 1000 yeares*. But how can it be that they should reigne immediately after their resurrection: or beginne their reigne all at once: or continue it but a thousand yeares, (which things these words imply,) if by their *resurrection*, should be understood their *regeneration*: and by their *reigne*, their being *in heaven*? Or if by the word [*they lived,*] should be meant onely, *they were converted*: how can they reigne so long as a thousand yeares, being the place of their reigne must be on earth? for if they should be any where else, how can they be encompassed againe with warre, when the thousand yeares are expired, as ver. 9. declares they shall?

Mr.

Mr. Perrie's Answer.

If by their living and resurrection be meant their constant profession, (as is said) and by their reigning their prevailing over these heresies, all these mist are soon scattered; so was, they reigned before their death, and not after their resurrection: they began their reigns not all at once, but in their severall ages, (even as the Millenaries doe imagine, that the Saints in that conceited Kingdom shall not live all at once, but in their severall ages dye againe, and succeed one age to another for the space of a 1000 yeares,) and so they reigne not every one throughout the 1000 yeares; and so long they have some times opposed the errors of the Beast: and they reigning on earth have been encompassed with warre againe, as it was foretold, and Ecclesiasticall histories declare,

Reply.

This answer is a fallacy of the same straine with the fourth part of the former answer. So that all it signifies unto us, is this, That if you say the truth, then you say the truth. And seeing you affirme that by the Saints [*living and resurrection,*] is meant [*their constant profession,*] and by their reigning, [*their prevailing over heresies,*] I pray tell us, whether amongst Christians there were to be constant professours, and prevailers over heresies, the space of a 1000. yeares only, and no more? if there were to be such longer, then this cannot be the meaning of the Saints *living and reigning with Christ a 1000 yeares*. And if there were to be such no longer, then when did the 1000 yeares begin, in which these constant Professors should be? if they began in the time of the Apostles, then there are no constant professours and prevailers over heresies now; nor have been in some hundreds of yeares before this. If they began not at that time, then you will exclude the Apostles themselves out of the number of constant professours, and prevailers over heresies: unlesse you will divide the 1000 yeares, and say, that it is not meant that they lived and reigned a 1000 yeares together, but at severall times: and yet thus also you must exclude some ages from having any constant professours in them, which is quite contrary to the word of God, which shews, that when Satan should most prevaile, should have most power to deceive, there should be some elect whom he should not deceive. And whereas you say, [*That these constant professours reigning on earth, have been encompassed with warre againe,*] I pray tell us when

they were exempted from it the space of a thousand yeares? or when they have beene onely encompassed with it? Surely they have knowne but little peace, and have not been onely encompassed, but often destroyed, and made away, by the fury of their adversaries, whereas in the time of the Saints 1000 yeares reigne on earth with Christ, they are to enjoy peace so long, and when after these yeares they shall be encompassed by their enemies, not one of them shall perish, but their enemies shall wholly be destroyed by fire from God out of heaven, as *Rev. 20. 7, 8, 9.* doe manifest. And consequently all that you have said, or can say, touching the present accomplishment of this prophecy, touching the fulfilling of it before our Saviours appearing, neither hath, nor can have any truth in it. And lastly, as for the contents of your parenthesis, certainly we doe not imagine that the raised Saints, the Saints which the Lord shall bring with him, (whom alone *Rev. 20. 4.* doth concerne,) shall not live throughout the whole space of a 1000 yeares reigne: for we know that they can dye no more after their resurrection. But we beleeve, that the converted *Jewes*, and all the *Gentiles* that are left, (to wit, after the extraordinary destruction, which, for their generall opposing the *Jewes*, shall light on them at our Saviours appearing,) we beleeve, I say, that these, and their posterity shall live in the like mortall condition as we doe now; though they shall live much longer then we doe now.

Israel's Redemption.

4. And lastly, The reigne of Christ doth not beginne till Antichrist is destroyed, so that a metaphorical interpretation of the first resurrection, would make good this conclusion: That most of the Saints shall rise many hundred yeares before their reigne: there being no lesse distance of time betwixt the houre of their calling, and Antichrists confusion.

Mr. Petrie's Answer.

I have before made it cleare, that Christs Kingdome is already begun: for he reigneth in the midst of his enemies, not onely by his power overruling, disappointing and turning all their plots upon their owne pates, but also in comforting the hearts of the godly, so that they are a terror to the whole earth, even to their enemies (who are many times more afraid at the prayers of the godly, then at the canons of other enemies,) and subdue the spirits of the world, and binde Kings in chains stronger then

iron: And therefore that assertion falleth. The reigne of Christ beginneth not till Antichrist be destroyed: and that absurdity following that assertion, is falsely imputed to that interpretation.

Reply.

You have before alledged, *Psal. 110.* to shew that Christ doth now reigne in the midst of his enemies; and we have shewed, that that prophecy is not to be fulfilled, untill he comes from the right hand of his Father: and therefore you have onely said, and not proved that Christ's Kingdome is already begun. And [*That he doth now by his divine power, over-rule, and dispose of the actions of men, and by his Spirit comfort the hearts of the godly,*] is nothing to the question in hand. For thus he governed the whole world, and his Church in the world, as much before his incarnation, as he hath done since. But the prophecies which foreshew our Saviours Kingdome on earth, doe clearly manifest, that he is to reigne over the world in the same manner as temporall Kings doe over their Subjects, to wit, visibly and civilly: that in the time of his Kingdome, I say, the acts of his government are to be the immediate acts of his manhood onely, (although they proceede originally from his Godhead.) And surely this Kingdome is not yet begun, nor shall beginne till Antichrist be destroyed, and consequently, the foresaid absurdity touching the great distance betw^xt the rising and reigning of the Saints, doth inevitably follow upon the spirituall interpretation of the first resurrection. And whereas you say, [*That the enemies of the godly are many times more afraid of their prayers, then at the cannons of other enemies,*] you herein contradict experience it selfe; for what doe the *Mahometans*, or any *Pagan Nations* regard the prayers of Christians, whose very faith they account foolishnesse? or what doe persecuting Christians themselves regard the prayers of the persecuted, whom they thinke to be worthily punished by them? doubtlesse they are no more afraid of them, then *Saint Paul* was, when through a mistaken tale, he was so exceedingly madde against them, that he punished them in every Synagogue, and compelled them to blaspheme, & persecuted them to strange cities. And therefore though the prayers of the righteous may prevaile very much with God, for their owne, and their enemies good: or for the disappointing of their enemies devils and

attempts; yet certainly their enemies can neither see, nor regard this, unless God open their eyes, (as he did Saint Paul,) to behold the perversnesse of their own wayes, and the Innocency and uprightnesse of them whom they so much despise.

Israel's Redemption.

77.

The assumption is grounded on Rev. 11. 15. which shewes, that till the time of the seventh Trumpet, (with the beginning whereof the last viall doth concur.) *The Kingdomes of this world doe not become the Kingdomes of our Lord, and of his Christ.*

It is said, *The Kingdomes of heaven*, to wit, of the third heaven (the incorruptible habitation of Saints and Angels) or of another world, I say of another in substance. But the *Kingdomes of this world*, that is, this world which is now, & shall till then be divided into many Kingdomes, all wholly become Christ, and be made by him one heavenly Kingdome, a Kingdome, in which men shall live after an heavenly estate and condition. Kingdome, in which Gods Will shall be done, as it is in heaven. For seeing that cannot possibly become any mans possession, which doth utterly cease to be; what other construction can be given of these words, but this? That the government of all the Kingdomes of the world, is hereafter to be taken into Christ's owne hands as he is man? And indeed how else should they then become his, after such a manner as they are now his, it not by a subjection to his manhood? for he is God, they were alwayes his, and all will grant that this Scripture doth plainly shew, a deposing of all the Kings of the earth at the accomplishment thereof. A deposing of them, I say, in such a way, that their Kingdomes may become the Kingdomes of our Lord, and of his Christ, which cannot be by abolishing and dissolving the earth, on which they must yet live: but may and shall be by subduing and conquering them, and the Kingdomes over which they must reigne.

Mr. Perie's Answer.

The assumption, [he would say, assertion; but it is marked before the Author is no Logician,] is grounded on Rev. 11. 15. the words are, The Kingdomes of this world, are become the Kingdomes of our Lord, and of his Christ. Here it is not said, Our Lord and his Christ shall not reigne till this time; but this is all that the words import, Now is no Kingdome but our Lords and his Christs; And if it be objected, It is no where said so of Christs reigne till this time of the seventh trumpet: and therefore it cannot be true, that our Lord and his Christ doe reigne till then. I answer, ye have heard before, that in the midst of these Kingdomes doth Christ reigne, even among them, and over them. But all their Kingdomes shall be utterly destroyed, and his Kingdome shall be forever and ever, saith John, and therefore not for a thousand yeares only. Now if we lay together what is said of the Jewes reigne here, and this answer, we shall likewise see the vanity

ty of that observation on the margin upon these directed words: which is, It is not said, the Kingdome of heauen, to wit, of the third heauen, or of another world, I say, of another in substance, but the Kingdome of this world, that is, which is now and shall till then be divided into many Kingdomes, shall wholly become Christ's, and be made by him one heavenly Kingdome, &c. For if we remember what is said, that here Iohn speaks of the Kingdome of our Lord and of his Christ: he speaks not of the Kingdome of the Iewes on earth: seeing he makes a distinction of two persons, our Lord, and his Christ; that is, the Father, and the Sonne, and that Kingdome is for ever and ever.

Reply.

As little Logicke as the Authour hath left, he can tell that [Assertion] is not a logical, but rhetorickall terme. And he doth remember also, that in the schooles where he was bred, they were wont to call the [minor proposition,] the [Assumption,] as he hath done here; and can make it evident by this syllogisme. If the reigne of Christ as man, doth not beginne till Antichrist is destroyed, then the spirituall interpretation of the first resurrection doth make most of the Saints to rise many hundred yeeres before their reigne. But the reigne of Christ as man doth not beginne till Antichrist is destroyed. Therefore &c. Now what will you call this *minor proposition*? will you call it an Assertion, or an Assumption? If an Assertion, you call it as no Logician calls it: if an Assumption, then why may not I call it so too, without any offence to the learned in Logicke? Your answer followes, in which you say, [It is not said here, our Lord and his Christ shall not reigne till this time. But this is all the words import, there is no Kingdome but our Lords and his Christs.] And surely this comment is a great deale more obscure then the text. For if you meane onely, that at the accomplishment of this prophecy, there shall be no Kingdome over which the Lord and his Christ shall not reigne; this is no more then what you affirme to be done by our Lord and his Christ already: for you say, [That at this present time Christ reigneth, in the midst of these Kingdomes, & overruling them, and over them;] But you must needes acknowledge a difference betwixt his reigning over them now, and his reigning over them then; or else you make this prophecy to be no prophecy, to foreshew nothing at all. And wherein can this difference con-

list, but in his reigning over these Kingdomes hereafter in his humane nature, which he doth now over-rule only by his divine providence? for if by your foresaid words you should mean, that at the accomplishment of this prophecy, there shall be no Kingdom but a spirituall Kingdome, (which is all the Kingdomes you will allow Christ,) this is not onely contrary to the light of the text, but of reason it selfe. For there can be no spirituall Kingdome on earth, unlesse there be withall a temporall, a civill Kingdome, in which it may be set up. And the text speaks not of spirituall Kingdomes, but of temporall; for it saith, *The Kingdomes of this world*, that is, the temporall and civill Kingdomes, which the Kings of this world doe reigne over, *These Kingdomes*, it saith. (be they the Kingdomes of Christian, or of heathen Princes.) *Shall become the Kingdomes of our Lord, and of his (Christ,* that is, shall by the Lord be put under the government of his Christ, as he is man. And therefore the Kingdomes themselves shall not be then utterly destroyed, as you say, but be made one Kingdome under Christ, as we say. And indeede if we doe but call to minde the time when this prophecy is to be fulfilled, which is at the sounding of the last trumpet, when Christ himselfe shall descend from heaven; we cannot imagine, that the Kingdomes of this world should then become the Kingdomes of Christ any otherwise then by a subjection unto his manhood: then by submitting themselves to the rules of that Ecclesiasticall and civill policy, which he their King shall then command to be observed by them. And now if the reader consider this, and remembers also what cleare prophecies there are for the restoring of the Kingdome of the *Jewes*, he will plainly perceive, that the time when the Kingdomes of this world shall become the Kingdome of Christ, is to be the very same, in which he shall restore againe *the Kingdom of Israel*. And your precious subtilty touching [a distinction of two persons, our Lord and his Christ, that is, *the Father and his Sonne,*] doth make nothing against this synchronisme. For they are said to be the Kingdomes of the Lord; partly, because he shall then make it more manifest, then ever he did, that they are his to dispose of; and partly, because no other Lawes but the Lords shall be observed in them. And of his Christ, because no man but he shall be supreme Head and Governour over them. And sure-

by the Kingdomes [vi. doms] of this world, cannot be the Kingdomes of the Father and the Sonne for ever, if you take this word in an unlimited sense, seeing neither this world in which they are, nor the civill societies of men of which they doe consist, shall be of an infinite duration. And I thinke too, that you will not say, that by the Kingdomes of this world, that Kingdom of eternall glory is meant, in which the Sonne also himselfe, shall after the judgement of the dead, be subject unto the Father: unto him that before put all things under him.

Israel's Redemption.

And this also is intimated, by the binding up of *Satan* without thousand yeares, (with which the reign of the Saints contemporates.)

78.

1 Rev. 10. 1.

Mr. Perie's Answer.

3. 62.

He said before, This chapter is controverted (to wit, by the *Milennaries* on the one part, and all *Christians* on the other,) and now he saith, This his uncer is intimated in the binding up of *Satan*: which is as if he had said, It is all undoubted what he saith, and all *irrefutable* what all *Christians* say, whereas *Christians* have given better reasons of their exposition, than *Milennaries* are able to doe.

Reply.

I say not that the whole chapter is controverted, for doubtlesse no *Christian* will deny, that the latter part thereof doth speake of the judgement of the dead at the last resurrection. But I speake of a controverted place in this 10 chapter, which is that touching the first resurrection. And yet suppose the whole chapter had been controverted, I might nevertheless say, that this, or that truth is not onely intimated, but plainly exprest in it, as the first bodily resurrection is plainly exprest in vers 4, 5. notwithstanding the disagreement of expositours about it. And as the deliverance of the *Jews*, the restoring of their Kingdom, and our Saviours personall reigne on earth, are all so plainly exprest in the propheticall scriptures, as that nothing can be more plainly spoken; although the proper interpretation of them be called in question by most expositours. Yea if we should say, that no more is plainly delivered in the scriptures, but that which is not controverted by any, what a small pittance of scripture should we acknowledge for plaine scripture? And doubtlesse you your selfe will say, that most of the texts controverted be-

twixt Protestants and Papists, and betwixt orthodoxe and hereticall Protestants, are plaine texts: for difference in opinion, (for the most part) proceedes not so much from the obscurity of the text, as from the obliquacy of such, who either out of prejudice, or selfe-conceit, or for self-ends, wrest it from the scope and purpose of the Holy Ghost to countenance their private and perverse fancies. And whereas you say, [*That Christians have given better warrant of their expositions, then Millenarians are able to doe.*] The reader may well gusse at the soundnesse of these words, by the state of your charity. For as without any warrant you exclude all Millenaries from the communion of Christians: so the truth is, that we iustifie our expositions, either by other Scriptures, or by the coherence of the precedent and subsequent verses, or by the plainnesse of the texts themselves, (which are undoubtedly the best warrants,) whereas you without any necessity enforcing thereto, do straine the words of the text from their proper meaning: and so doe impose upon them a sense not minded by the Spirit of God, nor warranted by other Scriptures, and whereof they are scarcely, yea in many places not at all capable: as your answers doe sufficiently testifie against you.

Israel's Redemption.

79.

Which vision, as it is the next to that of the battell, wherein the Beast and false Prophet are taken: so doubtlesse it shall not till then receive its accomplishment, for seeing Antichrist is but the devills instrument, we cannot imagine, that his power shall put last the devills liberty: especially if we consider, that while Satan is in hold, there shall be a generall peace over the world, as the Prophets say expressly: and as is here implied, in that as soone as he is loosed againe, * presently he shall gather all the rest of the world to fight against the Saints. But their malicious attempt shall finde no better successe, then that of the Beast, the false Prophet, and the Kings of the earth, (their predecessors) had done at the beginning of the 1000 yeers. For first shall

oppressors come from God out of heaven, and devoure them.

Ans. Petrie's Answer.

This vision is next to that battell in order of writing: but it follows not, that it shall not beginne to be accomplished, till the former vision be fully accomplished: for albeit Antichrist be the devills instrument, it may be understood, (as history doe verifie,) that his power may be in the

*Ista. 2.4.
Ier. 4.3.
Rev. 10.7.*

r. 9.

the time of Satans imprisonment, that is, while Satan is not permitted to rage and persecute openly, as he did in the dayes of the heathenish Emperours, in the mean time Antichrist may sit in the Church of God, and deceive the world with lies, and fained miracles, so that even when peace is in the world from warres, there be not peace from the children within, (as Bernard complains in his time in Cantic. ser. 33.) and when he hath deceived the greatest part of the world, (except some few persons in comparison of them who are deceived.) then Satan may stirre up Antichrist to wage warre against the disciples of his deceits, as he did against the Albigenes and Tolosani about the yeare 1210. and against the Bohemians about the yeare 1420. in the dayes of the Emperours Sigismund, Albert, and others: and so the malicious attempts of Satan may have the same successe with that of the Beast; Psa 135 the like, but, the same both in place, time, and number.

Reply.

That the binding up of Satan, and the thousand yeares reigne of the Saints were to conemporate, you doe not deny; but that the binding up of Satan is to succeed the destruction of the beast and false prophet as well in the execution thereof, as it doth in the order of its revelation [it doth not follow] you say; and yet you bring no reason against it, whereas we have these unanswerable evidences in the Text for it. First, that upon the binding up of Satan a thousand yeares peace is to follow in the world: and secondly, that throughout this time, Satan is to be withheld from deceiving the Nations; neither of which was ever yet accomplished: For when was there amongst men such a time of rest from warre as this? or any time at all of immunity from Satans temptations? Whereas therefore you understand by Satans imprisonment, no more then his restraint from [raging and persecuting openly.] it is flat against the Text, which saith, that when Satan is shut up, he shall not deceive the Nations: and yet that he shall not stirre them up to open persecution: which is but a particular effect of his deceiving of them. And besides may not a secret persecution be farre worse then an open? And is not a power to deceive Christians [by lies, and fained miracles,] more obnoxious to the Church of God, then both these? What comfort then could this prophecy afford the faithfull, if, notwithstanding Satans imprisonment, Antichrist should still prevail?

much amongst men? Or what new thing had been here revealed unto Saint *John*, if no more but this had been meant, by the binding up of Satan? But indeed when Satan shall be cast into the bottomlesse pit, and a seale set upon him, he shall be debarr'd, not onely from tempting, but from walking up and downe amongst men; and therefore it is no better then meere nonsense to say, that when Satan is bound up, and withheld from deceiving men, he may yet have an instrument [*sitting in the Church of God, deceiving the world, &c.*] For can any man be an instrument to Satan, when Satan himselfe shall neither have power to deceive him, nor liberty to come neare him? Thus then your conceit of Antichrists existence, and continuance in the Church after Satans imprisonment, and restraint, doth plainly crosse not onely the order of this Revelation, but the evidence of the Text. And your historicall narration holds no correspondence with this propheticall history of Saint *John*,

ISRAEL'S Redemption.

CHAP. IV.

The chiefe doubts Answered.

80.

NOW against this which hath been said touching our Saviours Kingdome, his owne words in the 18 of Saint *John* ver. 36. may be objected, For there he saith plainly, *My Kingdome is not of this world*, and in *Matth.* 25. 31. he saith, *When the Sonne of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory: And before him shall be gathered all Nations, and he shall separate them one from another, as a shepheard divideth the sheepe from the goates.* With which agreeth that of Saint *Peter*, in his 2 Epist. ch. 3. ver. 7. *But the heavens and earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgement, and perdition of ungodly men.* And many other places there are of the like nature. But to the first, I answer, that those words of our Saviour doe onely distinguish the

the time and condition of his Kingdome, from the time and condition of the Kingdomes of this world: at the setting up of whose Kingdome, there shall be such an alteration over the whole frame of nature, and such a change of government on the earth; that this time shall then as well be accounted the time of another world, as the time before the flood, is now taken for the old world by us; and was long agoe so stiled by Saint Peter, in his 2 Epist. chap. 2. ver. 5. And therefore notwithstanding this prooffe, the place of his Kingdome shall be the earth that now is, though this be not the time, nor any humane polley the patterne of his reigne.

30. Mar. 13. 24, 25. Luke 21. 25, 26. Rev. 6. 12, 13. &c. ch. 18. 7, 8, 9, &c. ^{7/4. 46.}
 Nec enim dubium, quin maxima rerum naturalium & humanarum mutatio regi huius suspecta sit antecellura. Antichristus enim cum tota sua Synagoga aboletitur, extinguetur hominum paucissimi, gentilibus non nisi paucis relictis, qui in posteris suis, non extra, sed intra regnum hoc mille annis supererunt, ut prophetie supra memorate, cum aliis in Scriptura passim concurrentibus, abunde testantur; sub decursum vero mille annorum interim in modum suchi, a Satana e carcere suo saluto iterum seducti, Sanctorum castra oppugnabunt, sed incassum. Nec dubium est, quin rerum quoque naturalium, quae regni basis iaculis ministrabunt, longiora sit summa facies, quam imperentiarum est: siquidem beatissimum Aaron quilibet similis est regni istius seculum, omnia aeternae, quae in naturali modo decurrit, ex pat. Mar. 13. 24, 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Mr. Petrie's Answer.

Our Saviour distinguishes not betwixt the time of his and other Kingdomes: for he saith in the same verse, My Kingdome is not from hence, that is, My Kingdome is at hand, as he said unto his Disciples, Matth. 16. 28. Verely I say unto you, there be some standing here, who shall not tast of death, till they have seene the Sonne of man come in his Kingdome, that is, reigning powerfully by the preaching of the Gospell: and Matth. 24. 14. This Gospell of the Kingdome shall be preached in all the world for a witnesse unto all Nations, and then shall the end come. There is his Kingdome before the end of this world: and now is the time of his reigne, albeit no humane policy by the patterne thereof. 2. If he had said to that purpose, (as the Millenaries say,) that in time of his Kingdome, (being so nigh) the Kingdoms of the Romanes should be no Kingdoms, they might had more pretext of law for condemning him: wherefore he distinguishes the condition of the Kingdomes, and not the time of them: so that Caesar might be an Emperour, and Christ a mighty King.

both at once. Non eripit mortalia, qui regna dat coelestia.

Reply.

1. That our Saviours Kingdome is to be a distinct Kingdome, both in time and condition from the Kingdomes of this world, is a truth apparently delivered in the Scriptures. And for ought you have said to the contrary, we may still thinke, that these words of Christ doe intimate as much. For though you first deny, [*that these words doe distinguish betwixt the time of his Kingdome and other Kingdomes,*] yet you presently give this sense to them your selfe, when you say, [*My Kingdome is not from hence, that is, My Kingdome is at hand.*] And therefore it was not then in the world; and if not then, sure I am, it hath not been yet: and so it is distinct in time too from other Kingdomes, as well as in condition. I say it hath not been yet, for what Kingdome of Christ hath been set up in the world since he spake these words, which was not in the world when he spake these words? Certainly his spirituall Kingdome was as much in the world at that time, though not spread so much over the world, as it hath been since. That Kingdome therefore, which you say was not then, but *was at hand*, is not yet come; as the testimonies which you have alledged to prove that it was then at hand, doe testifie against you also. For that text *Matth. 16. 28.* doth speake of a Kingdome to beginne at Christs appearing, and not before it: of a Kingdome, I say, when the Sonne of man shall come, as it is in the same verse; and when the Sonne of man shall come in the glory of the Father with his Angels, as it is in the preceding verse. And therefore doubtlesse these words of our Saviour, *Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Sonne of man coming in his Kingdome,* doe reveale a strange and extraordinary preservation of some then present, till Christs next appearing. For what doth the [*coming of the Sonne of man*] signifie, but Christs descending from heaven? and why did he subjoyne these words to his speech, touching his coming in the glory of the Father with his Angels, but because they are meant of the same coming? And besides the Gospell had been before preacht, by the Baptist, by Christ himselfe, and by the Disciples; and not some, but all the Disciples lived to see it preacht among the *Gentiles* also; and therefore

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the seeing of this could not be the meaning of our Saviours words. Thus then this first text doth shew, that the Kingdome of our Saviour is not yet come. And the other text *Matth. 24. 14.* doth shew onely, That the Gospel of the Kingdome, (that is, which makes report of the Kingdome, or by which men are made partakers of the Kingdome of Christ,) should be preached in all the world before the end should come; that is, the end and destruction of *Jerusalem*, as the subsequent verses doe declare; and not the end of the world, as you affirme. For would Christ, thinke you, have advised them to flye out of *Jerusalem* into the mountaines, from his presence at the end of the world? Or how should it be worse for women with child, and for them that give sucke at his coming then for others? And now as for your expolition of these words, [*My Kingdome is not from hence, that is, My Kingdome is not here*] I pray, what interpreters doe you follow in it? or what colour have you for it? What are [*from hence,*] and [*at hand*] all one? or is [*from hence,*] an adverb of time, or of place? Doubtlesse these words *My Kingdome is not from hence,* are to be understood, as if Christ had said, *My Kingdome is not from beneath, but from above*; I am not to be made a King by the power of mortall men, but by the power of the immortall God onely. So that in his former words, *My Kingdome is not of this world*; the preposition [*is not*] doth not indeed intimate any difference in time or condition betwixt our Saviours Kingdome and other Kingdomes, but in the cause and authour of them; which sense it carries in our Saviours word, *Matth. 21. 24.* The baptisme of *John* whence was it, from heaven, or of men? and in the saying of *Saint John* the Baptist chap. 2. ver. 16. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, which is of the Father but not of the world. And thus, *My Kingdome is not of this world*, is no more but *my Kingdome is not of men*, if *my Kingdome* were of men, then would my Servants fight, that I should not be delivered to the Jews, but now is not *my Kingdome* from hence, from the men of this world.

2 You tell us next, (That if Christ had said, that in the time of his Kingdome, the Kingdome of the *Romans* should have two Kingdomes, they might have had more pretext for condemning him.) But surely Christ had no need to answer to that which was not asked: neither did the *Romans*, but the *Jewes* desire his death. And

yet as before he spake openly to the world, so now he spake plainly to *Pilates* demand 100: for when *Pilate* said unto him, *Art thou a King then?* he answered, *Thou sayest that I am, &c.* Which forme of answering, was taken for an affirming of that which was askt. (And therefore where *Saint Matthew* writes, *Jesus said unto him, Thou hast said, chap. 26. ver. 64.* *Saint Mark* hath, *And Jesus said, I am, chap. 14. ver. 62.*) And doubtelesse *Pilate* by this answer tooke him for such a King to whom the Throne of *Israel* did belong, and yet he made it out a pretext to condemne him, but sought to deliver him. And it is false also to imagine, that the Kingdomes of this world shall not be taken out of the hands of their severall Governours, of their mortall Kings, when they shall become the Kingdomes of Christ himselfe, when they shall be governed by him, and the glorified Saints that shall come with him.

Israel's Redemption.

81.

And to all such places that mention only the dissolution of the elements, and the last judgement, I answer, that these are but a part of those things, which shall be done by Christ at his next appearing; and that as other scriptures shew onely that he must reigne on earth, and what shall be done at the beginning of his reigne, so these shew onely what shall be left undone, till the close of his Kingdome, when he shall deliver it up to God, even the Father.

Mr. Petrie's Answer.

This shift will not serve their turne; for the scriptures teach us, That at Christs coming shall be the end, and he shall deliver up his Kingdome, 1 Cor. 15. 23, 24. &c. (I forbear to write any more of Mr. Petrie's objections here, because I shall repeat them all in my reply.)

Reply.

You alledged even now such scripture against our Saviours reigning after his coming, as doth infallibly prove it to be then and not before, to wit, that text, *Matth. 16. 28.* which shewes that the Sonne of man coming in his Kingdome, is when he comes in the glory of the Father with his Angels, as by comparing it with the former verse, it is evident. And yet here you call it [*a shift*], to say that some of the prophecies which concerne the Day of our Saviours appearing, are to be accom-

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Red at the time of his coming, and some in the time of his abode on earth, & some at the close of his Kingdom. And to countenance your censure you beape up these objections following against us.

First you say, *That the Scriptures teach us, that at Christs coming* *Objct. 1.*
shall be the end, and he shall deliver up his Kingdom, 1 Cor. 15. 23, 24.

But that Text shewes onely, that the Saints shall rise at Christs coming, and not that the end shall be then. For it saith, *Sol. 1.*
But the end shall be, when after hee comming he hath reigned, till God hath put all his enemies under his feet; which will be fully accomplished when death, the last enemy is fully destroyed at the last resurrection: as we have shewed before.

Secondly you say, *That Christ shall come in a time when men look not* *Objct. 2.*
for him, and all shall rise again, both godly & ungodly, and then is the flourishing of heaven, as the parable of the ten Virgins teacheth, *Matth. 25.*

But there is no mention of the rising of the godly and ungodly together: but of the gathering of all Nations before Christ; and the separating of them into two companies, whereof one company, the elect, shall be received into life eternall; and the other company, the reprobate, shall be sent away into everlasting punishment: which separation we say, shall be made at the close of our Saviours reigne, at the last resurrection, when he is to give up his Kingdom to the Father. For we read *Matth. 24.*
39, 51. of the gathering of none but the elect at his coming to take possession of his Kingdom. And as for the day and hour of his coming, we know that it is unknowne to any; but it will not follow from hence, that he shall not reigne after his coming. And the parable of the ten Virgins doth shew onely, *Sol. 2.*
That those which at our Saviours coming are thought to be faithfull Christians, and are indeed but hypocrites, shall not be partakers of his Kingdom. Hypocrites being of all others, most odious to our Lord and his Christ.

Thirdly, you say, *That where Christ is, the faithfull shall be* *Objct. 3.*
with him, *John 14. 3.*

And so say we, for they shall be with him in his reigne on earth. *Sol. 3.*

Fourthly, you say, *That the heavens must remaine till the time* *Objct. 4.*
of the restitution of all things, which God hath spoken by the mouth of all his Prophets since the world began: But the Prophets have foretold the last judgement, and that he shall convince all the ungodly, *Jude ver.*

14. 15. Therefore he shall not returne till that time. And that is most plain, Psal. 110. 1. Sit at my right hand till I make thy enemies thy footstool: That sitting at Gods right hand is his reigning, and it is not said, His enemies shall be subdued, and then he shall reigne, but, he shall reigne till then: so that he reigneth conquering, and he conquers while reigning.

2. 4. Surely we doe not say that Christ shall reigne on earth before he returne to the earth againe; but when he doth returne, we say, that then he shall exercise a civil judgement over all in the time of his reigne, and that he shall execute an extraordinary temporall judgement on all the ungodly that shall oppose him at the entrance and end of his reigne, and an eternall judgement upon them and all other ungodly sinners at the last resurrection of the dead. All which judgements the Prophets doe foreshew to be in the last day, and not the last of these onely. And therefore our Saviours comming shall not be at the last of these, but at the first. And whereas you alledge Psal. 110. to shew that Christ shall not come till the last judgement; it is false that this Psalm doth teach us any such thing: for it shewes onely, that Christ shall not come till that day, in which God hath appointed to make his enemies his footstool: of which day, the last judgement is but the last act. And it is false also, that Christs sitting at the right hand of God, is his reigning: For the Apostle Saint Paul saith, That he sits not there reigning over his enemies, but expecting the time in which they shall be made his footstool, Heb. 10. 13. that is, in which God shall bring him to reigne over them. And that which follows, in the Psalm, doth shew what is to follow Christs comming from the right hand of God, and not what is to goe before it, as is shewed before.

Obj. 5. Fifthly, you say, That Christs Kingdome is an heavenly Kingdome, 2. Tim. 2. 17. and the reward of the godly is in heauen, March. 5. 10. 11. as our Saviour spake of it, and never of an earthly Kingdome, unlesse by way of aversation, Who made me a Judge? saith he, Luke 12. 14. and the godly have prayed and wished to be with him in the heauen, and never prayed to reigne in his earthly Kingdome; 1. Cor. 5. 1. 6. Phil. 1. 3.

2. 4. And we say that the Kingdome of Christ is to be heavenly in condition, and no way earthly but in place. And that there-

ward of the godly departed before Christs coming, is to be both in heaven and on earth. Although the text *Matth. 5. 10.* is meant onely of Christs Kingdome on earth, called *the Kingdom of heaven*, partly because of the heavenly constitution thereof, but especially because the God of heaven shall mightily manifest his power in the setting of it up, and because Christ and the Saints now in heaven, shall come from heaven to governe it. And we confesse that Christ at his first coming refused to be made a King, and to undertake the actions belonging to his Kingly office, because that was not the time in which he was to sit on the Throne of *David*, but when he should come againe into the world, as hath been plentifully proved. And as Saint Peter, *Acts 2. 30, 31.* doth plainly prove from the prophecy of *David*, *Psal. 16.* That Christs sitting on *Dauids Throne* was not to foregoe, but to follow his resurrection. And what though the godly living in this world have prayed and desired to be dissolved, and to be with Christ in heaven? did they not therefore expect and wish to come with him againe from heaven? certainly it is notoriously false to affirme, that the godly never prayed to reigne in Christs Kingdome on earth. For what is it that Christ taught them to aske in these petitions, *Thy Kingdome come, Thy will be done in earth as it is in heaven?* and what was it, that the sonnes of *Zabedee*, and the penitent thiefe sought for? or what was it that the Elders sang praise to the Lambe for, *Rev. 5. 9.* nor was it not because by his death he had purchased for them a Kingdome then to come on earth?

Sixthly, you say, That God hath raised up Christ from the dead, and set him at his right hand in the heavens farre above all principality and power, and every name that is named, not onely in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things, *Eph. 1. 20, 21, 22.* Whence it is manifest, that seeing our Saviour governeth his Church, and all Spirits are subject to him, (which authority is given unto him, and so as God-man) his Kingdome is not to beginne as yet.

Ept certainly it is not manifest from hence, that Christ doth now governe his Church, any otherwise then he did before his Incarnation, that is, outwardly and openly by mortall agents; and inwardly and secretly by his Spirit and divine power. N.i. ther is it manifest from hence, that all things are (actually) put

Obj. 6.

Sol. 6:

under his feet: or that all things are now (thus) subject to his manhood. For who can better expound the Apostles meaning, then the Apostle himself? who in Heb. 2. 9. saith, *we see Jesus, who was made a little lower than the Angels for the suffering of death, crowned with glory and honour; that he suffered from the dead, and set at the right hand of God in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: as it is expressed in Eph. 1. 20, 21. But note we see not yet all things put under him, saith the Apostle too, Heb. 2. 8. which words are quite contrary to these. And beshew all things under him. &c. Eph. 1. 22. What shall we say then? that the Apostle speaks contradiction? God forbid. For they are put under him in a prophetical sense, by a certain appointment of it, which is the meaning of the Apostle in the *Ephesians*, where he speaks (as the Prophet doth) of what God intends to doe, as if it were already done: And they are not put under him, in a proper and grammaticall sense, by an actual performance, and visible manifestation of it, which is the meaning of the Apostle in the *Hebrews*, nor doubtlesse shall they be thus put under him, untill that world to come, (of which the Apostle speaks, Heb. 2. 5. &c.) shall be put under him. And then also he shall be visible Head over all things to the Church. For then he shall sit and rule upon his Throne, (on the Throne of David, on which God hath sworn with an oath to set him, Acts 1. 36.) And shall sit as King upon his Throne, as Zerubabell hath foretold, chap. 6. ver. 13.*

7. Seventhly, you say, That when Christ shall descend from heaven with a shout, and voice of the Arch-Angel, with the trumpets of God, the dead in Christ shall rise first; and they who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the aire, and so shall be with the Lord, 1 Thes. 4. Here he is speaking of the same resurrection, whereof he speaks, 1 Cor. 15. as appears by ver. 52. and here beshewes the rising of the dead, and change of the living to be together, and that they both together shall meet the Lord, and be with him.

7. And what then? will you conclude from hence, that therefore these Saints shall not live with Christ on earth? no, you cannot; for though they shall meet the Lord in the aire, yet they shall

shall neither stay with him there, nor ascend with him to heaven from thence, but come with him, as Zachariah affirmes, chap. 14. ver. 5. *And the Lord my God shall come, and all the Saints with thee.* And as the Apostle in 1 Thes. 3. saith, *At the coming of the Lord Jesus with all the Saints, and chap. 4. Even so, them also which sleep in Jesus will God bring with him.* Bring with him? when? but when they with the living in Christ have met him in their bodies. And whither? but to the earth whence they were caught up to meet him; and where he hath appointed them to reign with him, as he is seated upon his throne.

Eightly, you say, *And when the Saints being raised shall not abide on earth to reign with the Jews in earthly pleasures, it is manifest, because the Apostle teacheth us, 1 Cor. 15. 40. they shall rise in incorruptible, ver. 43. in glory and in power, ver. 44. in spiritual bodies: And when Christ shall appear, we shall appear with him in glory, Col. 3. 4. But in a certain, it is intirely glorious, powerful, and spiritual bodies cannot live a natural life.* Object 8.

And it is ascertaineth that you are slip from the question, for we make not our Saviours King come to be a *Medicinal* Paradise, to consist of chambering and wantonness, of riotous and voluptuous living: (this agrees not with the holy and righteous government of Christ and the Saints,) and much lesse doe we thinke, that the glorified Saints shall be defiled with such doings, or that they shall live againe such a life as they did before their death, (this is your slanderous imputation.) And therefore if you will conclude any thing against us, you must prove, that the glorified Saints shall not live on earth any more, nor eat and drinke any more, (which things we affirme.) And not, that they shall dye no more, or marry no more, or sinne no more, all which we deny as well as you.

Ninthly, you say, *Neither can the faith of Christians, that Christ is come already, stand with that imagination of Jews and Christians.* Object 9.

This is all one as if you had said, that the faith of Christs first coming, cannot stand with the faith of his second coming. But you bring two promises to confirme your words,

Mr. Patrick's proofe of the 9 Object.

Seeing Jacob said, *The Scepter shall not depart from Judah, till Shiloh come, and unto him shall the gathering of the people be. This*

place cannot be understood of the departing of the Scepter for a time; as it was in the captivity of Babylon; which because it was but a short time, and the Scepter was restored againe, it was not thought to haue the accomplishment of the Prophecy: but now seeing the Scepter is departed, and the Nation have been gathered unto Christ, who should doubt if there be accomplishment thereof? and so that Scepter cannot be restored now to the Jewes.

Answer.

What? not restored? doth Jacobs prophecy then foreshew, that the Scepter should no more be restored to the Jewes after Christs coming? or doth it foreshew onely, that it should not depart till Christs coming? certainly it foreshewes this last thing onely. And therefore the accomplishment of Jacobs prophecy hath no affinity with your argument. And in saying that the Scepter was departed from Judah to the captivity of Babylon, you plainly contradict Jacobs prophecy, which saith, that it should not depart from Judah till Shiloh come. And as this prophecy shewes, that it was not to depart till then, so others do shew, that it was to returne againe, as that of *Hos. 4. 5.* which shewes that the *Israelites* should abide many dayes, (but not alwayes,) without a King, and without a Prince, and without a sacrifice, &c. And all the propheties which foreshew the Jewes deliverance, the uniting of the Tribes under one King, and our Saviours reigning over them, doe witnesse the restoring of the Scepter. And Saint Pauls application of that prophecy, *Rom. 11. 26.* doth shew when the Scepter is to be restored, to wit, when the fulnesse of the Gentiles shall come in. For then he saith, *All Israel shall be saved, as it is written, There shall come out of Sion a Deliverer, and shall turne away ungodlinesse from Jacob.* And so he plainly declares, that the accomplishment of this prophecy shall be at Christs last coming, at his coming, I say, after the gathering of the substituted Gentiles, (who were in the Jewes stead to become Gods people in the vacancy of the Scepter,) and at the gathering of all other Gentiles, who are to become Gods people with the Jewes, at the restoring of the Scepter. And agreeable to this are Saint Peters words to the Jewes, *Acts 4. 31.* Him hath God exalted with his right hand, to be a Prince and Saviour, for to give repentance unto Israel, and forgiveness of sinnes.

And

And his words to them, in his 1 Epist. chap. 1. ver. 13. *Wherefore give up the reins of your mind, be sober, and hope to the end for the grace, that is to be brought unto you, at the revelation of Jesus Christ.*

Mr. Patrick's 2 proofs of the 9 Object.
The Apostle saith, 1 The. 2. 16. Wrath is come upon the Jewes to the uttermost. This is not understood of spiritual wrath, seeing as yet the Lord both mercy upon them, as the Apostle witnesseth, Rom. 11. 5. 28. and therefore it must be understood of temporal wrath; and consequently a temporal Kingdome shall not be restored unto them.

Answer.

Did you consider what you said, when you thus expounded the Apostles words? Certainly the Apostle speaks of a wrath which was come upon the unbelieving Jewes, who persecuted their believing brethren, & not of a wrath which was come upon the believing Jewes that were persecuted, whom the loss of their country, and the departing of the Scepter did concerne as well as it did the other Jewes. And therefore doubtlesse the wrath is to be understood of a wrath peculiar unto the unbelieving Jewes, (of whom alone the Apostle speaketh,) and consequently of a spirituall wrath especially, and of a temporall wrath no otherwise then as it is an inseparable effect and concomitant of the spirituall wrath which is come upon them. And though this expression of the Apostle doth imply that a great wrath, and a wrath of long continuance was come upon them: yet it doth not shew that the wrath which was befallen them, should be any less wrath. And therefore whatsoever the kinde of it be, it will no more follow from this passage of the Apostle, that the temporall Kingdome of the Jewes shall not be restored unto them, then it will, that their spirituall blindness shall never be removed from them. Of the departure whereof, the Apostle Rom. 11. speaks so much, and so manifestly: shewing that as there was a diminishing and casting away of them: so there should be also, a fullness of them, a receiving of them againe. And the 5 and 28 verses of this chapter, which you alledge to shew that the foresaid words in 1 The. 2. are not to be understood of a spirituall wrath, doe indeed rather confirme, then confute this explication. Seeing it is plaine that the Apostle in ver. 28. speaks of such Jewes only, who for the Gentiles sakes that were to be received into their

rooms,

room, were become the enemies of the Gospel of Christ: and consequently not of such on whom God had mercy, or would have mercy, any otherwise than in making of them instruments for the fulfilling of his promise made unto the Fathers, touching that elect remnant of their posterity, whom he purposed to call by a generall conversion.

Objct. 10.

Tenthly, you say, *That the estate of the Church is described such, that the good is mixed with the ungodly even till Christ come, and gather the tares from the wheat to be burned, Matth. 13. 39.*

Sol. 10.

And surely we say not, that Christ shall reigne on earth before he comes to doe this, but when he comes to doe this. And therefore also his Kingdome, (for so he calls it, ver. 41.) shall not be a Kingdome of such carnall delight, as you, to vilifie the truth, ascribe unto it. It being the onely scope of this parable, and another in the same chapter, to set forth the righteousness thereof.

Your last words are, *All these and such like passages the Statemariers willingly passe over.* But let the reader judge, whether you have not more cause, to be ashamed of such arguments, then we have to be afraid to answer them.

ON THESE PASSAGES, Israel's Redemption.

82.

And in my conceit, Saint Peter in the very next verse doth intimate as much; for having before used the word [*Day*], he warnes them not to be ignorant of this one thing, *That one day is with the Lord as a thousand yeares, and a thousand yeares as one day.* As if he had told them, that the day he spake of, was indeed a thousand yeares, the Holy Ghost alwayes using it in this sense, when it is emphatically applied to our Saviours coming, or the Jewes redemption. (Which as it is already proved, shall happen at the same time.) And though God, as he is eternall, cannot be measured by time: and as he is immutable, feels no alteration in time: a thousand, (yea ten thousand times ten thousand) yeares, and one day, (houre or minute of a day,) being in this respect all one to him: yet this shift cannot void the exposition already given, seeing the apparent dependance of these words on the former, both clearely prove, that Saint Peter intended not to shew, what a thousand yeares, and one day were to God in regard of his nature, (which it is like they knew before,) but onely what is usually meant by one day in the word of God. And indeed

indeed to what purpose had this sudden and serious advertisement been inferred, if the Apostle did not hereby discover unto them, (besides the largest definite and limited acception of the word) such a speciall relation of a thousand yeares to one day, as cannot belong to any other number? when as touching Gods immensity and immutability, one day might as well have been compared with ten thousand times ten thousand, and thousands of thousands, (as I said) as with one thousand yeares.

Mr. Patris's Answer.

Whatsoever be your conceit, you may see, that the Apostle hath another purpose there: for ver. 4. he telleth of scoffers jeering at the promise of Christ's coming, because all things continue as they were, and so all things seeme to live subsisting in themselves: he refutes this imagination, and shewes that the world both was made, and continueth by the word of God, who is able to destroy, (as sometimes he did,) and hath appointed a day of judgement and perdition of ungodly men. Here he placeth this day of judgement and perdition of ungodly men, for that the scoffers say where is the promise of his coming? so that at his coming he will judge and punish the ungodly: which is contrary to the opinion of the Millenaries. Then ver. 8. he answereth to that opinion of delay, saying, One day is with the Lord as a thousand yeares. He saith not one day is a thousand yeares, (as the Millenaries make the commentary shorter then the text,) but it is as a thousand yeares: and therefore here is no exposition, but comparison, as if he had said, albeit a thousand yeares seeme a long time to us, and so the world seemeth to have continued long, yet it is not so with the Lord, to whom all time is short, or none. And then he shewes the end why God delayeth that coming, to wit, in long-suffering toward men, awaiting their repentance of the last of them. Whereby you see another meaning and another purpose, even contrary to that conceit of the Millenaries. The Apostle might have named many millions of yeares, as one day in respect of Gods eternity: but according to the usuall customs of speech, he nameth a round great number for any number.

Reply.

You had no other shift to avoid the answering of my former answer, but to call it, a shift. And here you have dealt no better with me, then you have often done before, to wit, left out what was most displeasing to your selfe, and injurious to the reader; and made a flourish against the rest: and yet all this will not

serve your turne; for first it is a manifest slander, to say, [*That Christs judging and punishing of the ungodly, is contrary to the opinion of the Millenaries.*] For doe not we say, that the destruction of the Army in *Armageddon*, is to be at our Saviours descending? as it is plainly revealed *Rev. 19.* and alluded unto *chap. 14. ver. 19, 20.* and that there shall be then also a destruction of all obstinate and rebellious sinners? as it is foretold in *2 Thes. 1. 7, 8, 9, 10.* and *Rev. 16. 20, 21.* and intimated in the parable of the tares, and the net cast into the sea, *Matth. 13.* and doe we not say likewise, that when the new insurrection of the Nations shall be at the end of the 1000 yeares peacefull reigne, *fire shall come downe from God out of heaven and devoure them, Rev. 20?* And doe we not hold that all this shall be before the last act of the great day of the Lambes wrath, in which the sentence of damnation shall be pronounced against all unbelieving sinners at the last resurrection? All this then being undeniable, there can be no truth in your foresaid words. And as in *ver. 5, 6.* the Apostle shewes the faithfull why the wicked should make a scoffe at the promise of Christs coming, and in *ver. 9.* gives them the reason of Gods putting off of his coming so long; so in *ver. 8.* hee makes no answer to the opinion of delay, but puts them in minde of the meaning of the day of judgement, spoken of in *ver. 7;* (which two verses doe seeme to be brought in by way of Parenthesis.) For though a 1000 yeares, which seeme a long time to us, be but a short time with the Lord, (as you say;) yet doubtlesse that which seemes a short time to us, cannot be a long time to the Lord. And therefore albeit the last part of Saint Peters reciprocal proposition may favour your interpretation, yet the first part will not suffer it. Seeing that which is but one day with us, cannot possibly be as a thousand yeares with the Lord: although the space of a thousand yeares with us, may be but as one day with the Lord. And consequently the [*una die*] the [*one day,*] in *ver. 7.* must needs be meant of a prophetical day, of a day consisting of yeares, (of so many yeares at least as the Apostle here speakes of,) and not of a naturall day, of a day consisting of houres; for how else should *one day* be with the Lord, as a thousand yeares in regard of continuance of time? And whereas you say, [*That it is not said, one day is a thousand yeares, but is as a thousand yeares.*] I pray what difference in sense is there be-

twixt these propositions? certainly the [adverbe [*de, at,*] doth not alwayes intimate a comparison, but hath divers acceptions amongst which *Pasor* reckons its denoting of the truth, and certainty of a thing, for one. And when it is used comparatively, it doth include an exposition also, as it were easie to prove by many instances; and we need looke no further then the 10 *verse* of this chapter for an instance. *But the day of the Lord will come* (saith the Apostle) *as a thiefe in the night*: here the comparing of it to the coming of a thiefe doth shew, that as it is unknowne to all, so it is unexpected too of the ungodly, on whom it shall come as a thiefe in the night, that is, altogether unlookt for; and to whom also it shall be, as the coming of a thiefe in the night, that is, fearefull, unavoidable, and full of horreur and amazement. And thus it is evident, that our exposition of *ver. 7.* is the onely adequate and full exposition of the Apostles words, and that yours is but a defective and partiall exposition of it.

Israel's Redemption.

This then being so, I see not, but that Gods fore-appointment of a thousand yeares continuance to the world, for * each severall day of its first weeke, (the weeke of its creation,) might in all likelihood, be the ground of this propheticall sense of the word [*Day,*] wherein it was afterwards delivered, by the infallible Pen-men of holy writ.

libus annorum mundi, septimus millenarius, millenarius remissionis est. R. Ketina. 2^{da} Com. Apoc. par. 2. pag. 287.

Mr. Petrie's Answer.

The certainty of all the appointments of God we acknowledge, and the infallibility of his pen-men: but where is it revealed, that God hath appointed a thousand yeares continuance to the world for each severall day of the first weeke? On the margin he citeth Rab. Ketina. comment. Apoca. par. 2. p. 287. where are some testimonies in the Rabbines to this purpose. Let Jewes follow Jewish fables, to us Christians hath God spoken in the last dayes by his Sonne, Heb. 1. 2. whom he hath bidden us beare, certainly with a limitation, to beare none others.

Reply.

I do not say it is revealed in Scripture, that God hath appointed unto the world a thousand yeares continuance for each severall day of its first weeke: but that Gods fore-appointment of so

many thousands of yeares continuance unto the world, might happily be the ground of this propheticall sense of the word [Day] in the scriptures. Which space of time it doth comprehend, whensoever it is emphatically applyed to the time of our Saviours appearing, or the Jewes redemption, as *Isai. 11. 11. chap. 27. 12, 13. and Amos 9. 11. and 2 Thes. 1. 10. and 2 Tim. 4. 8.* doe testifie. And these texts in which it hath the epithet [great] annext to it, *Joel 2. 31. Mal. 4. 5. Jude ver. 6. Rev. 6. 17. chap. 16. 14.* And the learned doe so understand the word [Day] too, in Gods threatning to *Adam, Gen. 2. 17*: because that threatning must needs be meant of a punishment that should come on *Adam* for his disobedience, and consequently of a bodily death, which yet he suffered not till neere nine hundred and thirty yeers after. And thus it is manifest, that we take this word in no other sense then the Prophets doe, to whom God spake by his Spirit in time past; or then the Apostles doe, to whom God spake by his Sonne first, and by his Spirit afterwards; or then God did (as many learned Divines acknowledge) in the fore-said passage to *Adam*. And therefore we borrow it not from the Jewes fables; although we will not reject any truth that the Jewes hold, for feare of being upbraided with their fables, or with the name of Jewes. But what I so much out of charity with the Jewes now? Is not this the Name whose mysticall interpretation hath stood you in such stead in the wresting of the prophecies which concerne them by Name, and none else? and did you not say, pag. 16. that [the faithfull are called Jewes, not only typically, but likewise for the speciall comfort of the Jewes.] How did you dare then so boldly to abuse that Name, by which (you say) the faithfull are so frequently listed in Scripture? And what comfort can it be to the Jewes, that you lay claime to this Name in the scriptures, where it belongs not to you: that you seeme to take delight in it there, and yet in your writings and common discourse, use it as a by-word, and terme of reproach? or how can we thinke, that you apply the prophecies touching the Jewes, to the Christians, for any other reason, but because you thinke such great and glorious mercies too good for the Jewes: how, I say, can we thinke otherwise, when as we see they are so odious unto you, that in moere scorn and derision

of the truth we hold, you call us *Jewes* by way of opposition to Christians? I pray remember what our Saviour is as man, is he not a *Jew*? me thinkes then, (if nought else could, yet) the reverence you owe to him, should have withheld you from such an uncivill usage of this Name.

Israel's Redemption.

To this also may be added that in *Matth. 24. 31.* which shewes that when the Sonne of man descends, He shall find his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four winds, from one end of the heaven to the other: at which time, two shall be in the field, the one shall be taken and the other left; two women shall be grinding at the Mill, the one shall be taken and the other left: and as Saint *Mark* records, two men shall be in one bed, the one shall be taken and the other left. But if our Saviour at his coming shall presently give sentence on all that are not written in the Booke of life: if he shall make no stay on earth before he undertake this business, then why shall the elect only be gathered together, and the rest left behinde? seeing that great Assise is to be held chiefly for the condemnation of ungodly men.

84.

chap. 17. 34.

Mr. Petrie's Answer.

1. Here is nothing to prove the Monarchy of the Jew. 2. The two Evangelists speak there of the gathering of the Elect, and taking them up, (as also *1 Cor. 15. 23.*) yet they speak not exclusively, as if the ungodly shall not be judged, nor raised, but they speak of separation, and thereby of taking the elect into the aire, and to heavens, where as the wicked shall not be taken up, but left on the earth, and be condemned, and sent to hell, *Matth. 13. 40, 41.* and it followeth, ver. 42. Then shall the righteous shine forth, &c. The parable then shewes that the wicked shall be cast into the furnace of fire, as soon (if not sooner) as the righteous shall shine in the Kingdom of their Father. 3. If the righteous shall be taken up, and the ungodly left on the earth, that is, the one taken away from the earth, and the wicked left on the earth, then the godly shall not have earthly dominion. 4. If Christ at his coming shall hold that great assise chiefly for condemnation of the wicked, how then shall the godly be quickned, and the wicked be left in their graves after them for the space of a 1000 yeares? These things cannot agree.

Reply.

1. Here is nothing, (you say) to prove the Monarchy of the Jew.

N^y 3.

Jew

Jewes. But here is something, we say, for the confirmation of our Saviours reigne on earth, which is 'all one.'

2. The Evangelists speake here onely of the gathering of the elect to meete Christ at his comming, and not at all of the raising and judging of the ungodly, because that is not to be done at the beginning, but at the end of his reigne. And then it is that the whole number of the elect, and of the reprobate, shall be separated, one company on his right hand, and the other on his left: and not one part caught up to the aire, and the other left on the earth. And we confesse that the casting of the wicked into hell mentioned in that parable, *Matth. 13. 42.* shall be at the entrance of the time in which *the righteous shall shine forth as the Sun in the Kingdom of their Father.* But we deny that this casting of the wicked into hell, is meant of their casting after their resurrection, when they shall all at once receive the sentence of damnation from Christ himselfe. For first, it is not said here, that they shall be gathered together before Christ, as it is said *Matth. 25. 32. &c.* But that *the Angels shall gather them out of Christs Kingdom, and cast them into a furnace of fire:* that is, shall destroy them in every place over the world where they then are, and cast their soules into hell, as is intimated by *the binding of the tares in bundles to burne them.* That is, as they finde them here and there in the field. And secondly, it is said, that they *shall be gathered out of Christs Kingdom, and cast into hell,* that is, shall be taken away from the place where, and from among the men over whom Christ shall then reigne. And therefore this gathering of the wicked is to be at the beginning of Christs Kingdom, and before their last judgement: and not at the end of Christs Kingdom, when they shall be fetcht out of hell againe to receive their last judgement. And that the foresaid judgement is meant of a temporall destruction on all obstinate sinners, that are living at Christs comming, and not of the eternall destruction of their bodies and soules together at the last resurrection, it is evident also from *Rev. 20. 9.* where it is revealed, that all the ungodly that are to oppose the Saints at the end of the thousand yeares reigne, shall be devoured by fire from heaven, before the last resurrection; so that there shall be none of them living on the earth, when they are to be gathered before Christ at the last judgement: and consequently, that gathering of them

cannot be the same with this gathering of them, when they shall be on the earth, *Matth.* 13. And so by the *Kingdoms of their Father*, mentioned *ver.* 43. must needs be meant, the *Kingdoms of Christ*, spoken of *ver.* 41. which is called, the *Kingdoms of their Father*, because Christ with whom these Saints shall reigne, shall receive it of God, who is both his and their Father.

3. The righteous shall be caught up to meete Christ, and to come along with him to the earth. And not to stay with him in the aire, or to be carried up to heaven from thence; as hath been shewed already more then once. And therefore this is but a trifling argument.

4. This argument is a supposition of that which we deny. For it is our argument against you, That seeing the elect onely shall be raised and gathered together at Christs comming, and the ungodly which are left in their graves, (and that the mischievous ungodly which are living, shall be left also to perish extraordinarily, as it is *Matth.* 13. 41, 42. and the rest to be eye-witnesses of Gods wonders at that time, and to become converts by it, as it is *Isai.* 66. 19, 20. *Josel.* 2. 32. *Zech.* 14. 16. *Rev.* 11. 13. and in other places.) Therefore the last judgement, the great Assise, (which is to be held chiefly for the condemnation of ungodly men,) cannot be at, or presently after Christs comming, but shall be at the end of his reigne. And so this part of your answer is a mere perverting of my words, which agree so well in themselves, and with the word of God, that you had nought to say against that which they prove, and therefore you fallaciously make them to grant, what they doe indeed disprove.

Israel's Redemption.

Whodoubtlesse are not to be left, that the evill Angels may fetch them, for they shall be partakers with them of that judgement, and therefore will be unwilling to appeare before that barre, as they. Neither is it likely, that they shall be left, because the good Angels cannot at once assemble them to the place of judgement, and the elect to meet the Lord in the aire, if these things were to be done at the same particular time. And therefore as I suppose, they shall be left, either to perish in this generall destruction, which shall come upon all Nations that fight against the *Jewes*, whom our Saviour shall then redeeme; or to be
eye-

eye-witnesses of Gods wonders in all countries at that time.

Mr. Petri's Answer.

What can either good or evill Angels doe without the Lords Authority? and what can they not doe, when he wills? but certainly the wicked shall both be witnesses of Gods wonders, and likewise perish in that generall destruction: that cause of their condemnation is taught before.

Reply.

We know that neither the good nor bad Angels can doe any thing without the Lords Authority, but what is this to the force of my words, which consists in this; that seeing the good Angels, which can at once assemble the unjust to the place of judgement, and thereto meet the Lord in the aire, shall yet gather the elect onely, and leave the rest behinde; therefore these things are not to be done at the same time. And consequently, that the judgement of the dead is not to be at the time of Christs ascending. For then doubtlesse the wicked should as well be gathered to the place of their last judgement, as the elect shall to meet the Lord in the aire. And it is flat against the expresse word of God, *Isai. 66. 19, 20. Joel 2. 32. Zach. 14. 16. Rev. 11. 13.* to say, that all the wicked that shall be eye-witnesses of Gods wonders at the time of our Saviours descension, shall perish in the destruction that shall then come on the earth.

Israel's Redemption.

86.

*Psal. 28. &c.
Ps. 110. 2. &c.
Ps. 149. 6. &c.
Isai. 30. 37.
Cha. 66. 15,
16. &c.*

For that by Christs judging the quicke and the dead, mentioned in *1 Tim. 4.* cannot be meant one kind of judgement, to wit, the sentence of damnation; that by his judging the quicke, I say, cannot at all be meant the last and compleat, but rather a former and inchoate judgement of ungodly men, it appears out of *Rev. 20.* where it is shewne, that the Saints enemies shall be all slain before the last resurrection. And we cannot say, that these which are to be left, shall be a part of that Army there spoken of; because that *Gog and Magog* is to be destroyed at the end of our Saviours reigne, that is, immediately before the last resurrection; whereas these shall be alive, at the time of that generall distresse, which shall light on the world, at his entrance into that appointed Kingdome, as the gathering together of the elect, who are to raigne with him doth declare.

Mr.

Here (as before) are strange imaginations. 1. That text 2 Tim. 4. 8. cannot be meant of the last, but a former judgement. Who ever said before, that Christ shall yet appear twice to judge the quick and the dead? For suppose, that only the goodly shall be raised as Christ's coming, yet they will not say, that he shall judge them, seeing they say, that they shall not stand at the barre. 2. The judging of the quick and the dead, shall be before the time of the last resurrection; as that some of arguing imports. 1. whereby it followes, that Christ shall judge the quick and the dead in a former and inward judgement. Who shall remain then to be judged in the complete judgement at the last resurrection? 3. I will say no more of that fable concerning those that shall be left, and the destruction at the entrance of that Kingdom: But mark, that Gog and Magog is to be destroyed at the end of our Saviours reign, that is, immediately before the last resurrection, or (which is one) after the reign of the Jewes. But that Army of Gog and Magog is the same with the Army mentioned in Revel. 16. 14. as Napier proveth, Prop. 32. And Mr. Maton proveth in his treatise of Gog and Magog, pag. 94. 95. And I have shewed before, that the six trumpets mentioned in Revel. 16. 12, 13, 14. is the same with the six trumpets: 302, and Clavis Apocalyp. in par. 1. synchro. 7. makes it to concur with the destruction of the Beast and Babylon, which shall be before the Monarchy of the Jewes, as the Millenarians hold: and therefore in this point Mr. Maton is contrary to himselfe, and to Clavis Apocal. as well as unto Christians, who deny that Monarchy of the Jewes. Whereby it is manifest, that what he speaks here without reason must be wrong, and amended by these reasons which he hath lo. cit. And consequently, that great battle shall be fought not after, but before the Jewes shall reigne, if ever they shall reigne in that manner.

Reply.

The truth is strange to none, but to such as make themselves strange to it. He seemeth to be a setter forth of strange gods, said the Athenians of Saint Pauls preaching unto them Jesus and the resurrection, Acts 17. 18. When as indeed their Gods were the strange Gods, and not his God: they in an error, and not he. And yet how strange soever our former imaginations doe seeme to you, we have shewed that they are not so strange as true. And that these words doe bring such strange things to your cares, was

not the fault of the Author, but the error of the Printer, and the over-hastiness of the Stationer, who sent his book abroad before he had received a copie of all the faults: whereof the words here omitted were the greatest, and are to be corrected, as they are now set downe, to wit, thus. (For that by *Christ* judging the quicks and the dead, mentioned 2 Tim. 4. 1. cannot be meant one kinde of judgement, to wit, the sentence of damnation: that by his judging the quicks, I say, cannot at all be meant, the last and compleat; but rather a former and inchoate judgement of ungodly men; it appears out of Rev. 20. where it is shewne, that the Saints enemies shall be all slaine, before the last resurrection.) This is the true forme of my words, and in this forme they doe wholly disanull the two first parts of your answer; for the destroying of the Army in *Armageddon* at *Christs* coming, Rev. 19. and of the Nations that shall againe be gathered against him and his, at the end of his reigne, Rev. 20. are temporall judgements on the ungodly, and before their last judgement, the judgement after their resurrection. And therefore *Christ* shall not appeare twice to judge the quicks and the dead, but shall twice judge these ungodly after his appearing. That is, once by a former and inchoate judgement in their temporall destruction, (in their first death :) And againe by a finall and compleate judgement in their eternall destruction, (in their second death.) And as for the third part of your answer, it is but a slanderous information against me. For I say not that the *Gog* and *Magog* mentioned in Rev. 20. is the same with the Army mentioned Rev. 16. 14. but that *Ezekiels* *Gog* and *Magog* is the same with that Army, as the reasons which I alledge pag. 94. 95. doe shew. And I say that the *Gog* and *Magog* in Rev. 20. is a different *Gog* and *Magog* from *Ezekiels*, as these words, pag. 128 doe witness. [And this *Gog* and *Magog* in Rev. 20. is to be the multiplied posterity of those that are left of the Nations at the beginning of the thousand years: when the Army of the Beast and false Prophet, and of the Kings of the earth, and of the whole world, (who as the parallall shewer are the *Gog* and *Magog* foretold by *Ezekiel*) shall be destroyed in *Armageddon*.] And againe pag. 129. I say, [That the Nations which shall oppose the Jewes at their expected returne, are to be the *Gog* and *Magog* foretold by *Ezekiel*: and that the posterity of those which shall be left alive of these Nations,

tions, when this Gog and Magog is destroyed, shall be the Gog and Magog foretold in Rev. 20. to arise when the thousand years peacefull reigne is finished.] Whereby is manifest, that against your owne knowledge, you have misrepresented the evidence of my reasons, and charged me with a contradiction of your owne devising. And as it is very false, that I am in this point contrary to my selfe, so it is as false, that I am herein contrary to *Clav. Apocal.* For the fourth synchronisme of the 2 part. doth infallibly prove that the Army of the Nations mentioned *Revel. 20.* is to be a distinct Army from that in *Rev. 16.* whose destruction is revealed, chap. 19. The words inserted upon the second argument of this synchronisme, pag. 26. are these. *Mark here reader, the chronical charactery, by which it is intimated, that this whatsoever is concerning Satan, being taken and condemned after his second loosing, is succeedeth the vision of the former chapter concerning the Beast and false Prophet, being vanquished, taken, and thereupon cast into the lake burning with fire and brimstone, by him which sat upon the white horse, as in order of narration, so also in the time of that thing done. For otherwise it should not have been said, that Satan was sent thither, where both the Beast and false Prophet were, except both the Beast and false Prophet had been sent thither first. Neither can any man of judgement say by way of evasion, that this warre (of chap. 20.) after a thousand years, is not different from that of the former chapter, when as not only the character already brought, but also all circumstances on both sides are repugnant; the parties, the battell, and the manner of the slaughter, there with the sword, here with fire; yea, and the event of either warre unlike, as anon the matter being demonstrated, shall be made plaine, there the binding of Satan only for a time, but here a condemnation to eternall fire, &c. And *Clav. Apocal.* in par. 1. synchro. 7. doth speake nothing of the Gog and Magog in *Rev. 20.* but of the utter destruction of the Beast and Babylon at the effusion of the last viall.*

Israel's Redemption.

And to this conjecture, *Isai. 27. 12* doth sufficiently confirme; For the great sound of the Trumpet before spoken of in *Saint Matthew*, as a warning of the gathering together of the elect, is there said to be a warning also of the Jewes returne: the words are these, *It shall come to pass in that Day, that the Lord shall beate*

37.

Isai. 18. 3.
Zech. 9. 14.

off from the channel of the river unto the streams of Egypt; and ye shall be gathered one by one, O ye children of Israel, and ye shall come to pass in that day, that the great Trumpets shall be blowne, and they shall come which were ready to perish in the Land of Assyria; and they will trust in the Land of Egypt; and shall worship the Lord in the body of Menne at Jerusalem: *Mr. Petrie's Answer.*

If this be a conjecture, how is it sufficiently confirmed by the Prophet? or if it be sufficiently confirmed, why is it called a conjecture? A conjecture it is, and hath its warrant from the Prophet: for the Prophet and Evangelist are not speaking of the same purpose: the Prophet is speaking particularly of the Jewes deliverance out of Syria and Egypt, and of the trumpet that did sound as the proclamation of Cyrus for their returne, which was past before the dayes of the Evangelist. And notwithstanding our Author concludes triumphantly.

Reply.

And why may not a conjecture be as well confirmed by scripture, as grounded on scripture? yea whence can such a conjecture have a better confirmation then from scripture? And that this conjecture, (to wit, That some of them who are left, when the elect shall be gathered together at Christs coming, shall be left to perish in the great destruction which shall then light on all Nations that fight against the Jewes, and others of them to be eye-witnesses of Gods wonders at that time,) that this conjecture, I say, is warranted by the Prophecy of *Isaiab*, touching the Jewes returne, chap. 27. ver. 12, 13. It is evident, first, from the identity of the signs, which is to precede the accomplishment of this Prophecy, and that of our Saviour *Math.* 24. 31. For what is the great sound of the trumpet mentioned by the Evangelist, but the blowing of the great trumpet foretold in *Isaiab*? And secondly, it is evident from the contents of the prophecy which speake not of the returne of the two Tribes, of the returne of the captivity of *Judah* and *Benjamin* from *Babylon*: but of the returne of the ten Tribes, of the returne of the captivity of the children of *Israel* from *Assyria*; who, as Divines confesse, did never yet returne. And admit it had been spoken of the returne of the two Tribes, yet it could not be already accomplished, because it foreshewes the returne of the Jewes out of *Assyria* in a time when they shall be ready to perish there; which cannot

cannot be affirmed of the *Jewes*, that returned to *Jerusalem* upon the proclamation of *Cyrus*, by whom they were so much laboured. And by whose command the *Jewes* that returned, were so much enriched with silver, and gold, with goods, and with beasts, &c. as it is written, *Ezra* 1. 4. And although it be true, that *Cyrus* made a Proclamation throughout all his Kingdoms for the rebuilding of the *Jewes*, yet we reade not of the sounding of any trumpet at the proclamation. And if it had been a custome to doe so, not one, but many trumpets doubtlesse had been sounded at the publishing of that proclamation, which was by many messengers sent into all the Provinces of *Cyrus* Kingdom, to whom God had given all the Kingdoms of the earth, *Ezra* 1. 2. And lastly this Prophecy doth intimate a gathering, and bringing of the *Israelites* to *Jerusalem*, by the extraordinary power of God. A gathering of them I say, not by the helpe and assistance, but against the will and resistance of earthly Princes, as is plainly foretold *Zech* 9. 12, 13. 14. 15, 16. and in many other Prophecies. And seeing we have alledged so many cleare prophecies for the vindication of the truth we hold, why may we not say, as the Apostle doth *Hab* 1. 12. (after that he hath by divers instances set forth the force and efficacy of a justifying faith) to wit, *that we are compassed about with a great cloud of witnesses*; of which every single prophecy, (as it is of itself sufficient, so it) ought to give satisfaction to a Christian; who is as well bound to manifest his obedience towards God, by the reading of his beliefs, as by the righteousness of his life. By his confiding on the accomplishment of Gods prophecies, as by his conforming to the practise of Gods precepts, as it is said, 1 *John* 3. 23.

Israel's Redemption.

And thus being thoroughly satisfied by this cloud of witnesses, the double Jury of Prophets and Apostles, with which I find the doctrine of my text to be encompassed, I here give over the pursuit of these meditations; and commend us as we are with well so themselves, and to *Zion*, these instructions following.

Ans. Petri's Answer.

If you be thoroughly satisfied, why have you so oft used the words of probability, conjectures, my conceits, is may be thus or thus & thus was it said and so forth; and if you have not that certain knowledge and steadfastness,

softnesse, which is required, 2 Pet. 3. 17. As for that double jury, it may evidently appear, that both Prophets and Apostles are contrary to such fancies. It may be, the Uses of this doctrine are commendably, yet of wrong premises be powerful to persuade. Nevertheless hee does all.

We bring not onely probable, but demonstrative and necessary arguments also to justify the truth of our tenet. And besides all this, we alledge for it a large Catalogue of cleare and invincible prophecies: from which as we receive full satisfaction our selves, so (that we might shunne the guile of keeping backe any part of the counsell of God, Acts 20. 17) we hold them out to others too, that as many as God hath appointed by our Ministry to call to the knowledge of this truth, may be partakers of the like satisfaction with us. And what though I have in some places used the word [*probable*,] and once, the word [*conjecture*,] and sometimes said [*in my conceits*?] shall that therefore of which I do speake be suspected for an untruth? I pray tell me why my conceits may not be as agreeable to the truth, as any others? Or why without any disadvantage to the truth, I may not use such expressions, as the pen-men of holy writ have done? How much was Saint Peter beside the truth, when in answer to our Saviours demand, touching the two creditours, Luke 7. 42. 43. Tell me, which of them will love him most? he said, I suppose, he to whom he forgave most? Certainly nothing at all; for Christ replied, Thou hast rightly judged. Or what was Saint Pauls counsell the worse for saying, I suppose, that this is good for the present distresse, 1 Cor. 7. 26? Or will you say, that it was doubtfull whether Saint Paul had received the Holy Ghost, because ver. 20. he saith, And I thinke also that I have the Spirit of God? Or can you imagine that the Apostles tooke not the best course for the pacifying of the difference that was risen in the Church of Antioch, betwixt the Gentiles and some believing Jewes about circumcision, Acts 15. because they wrote in this forme, It seemeth good unto us, ver. 25. and againe ver. 28. It seemeth good unto the Holy Ghost and to us? If you dare not say, or once imagine; that these words doe argue unstedfastnesse or uncertaine knowledge in these, then how can that be true, which you say here, that words equivalent with these, [*small not of satisfaction*?] And if these words argue un-

certaine

certain: knowledge and unfeignednesse in us, then what do they argue in you? who even in the second and third pages, have your [*may be: me thinks: why may we not thinke thus, or thus: it is likely, it is not unlikely.*] Certainly as to cavill at words, and phrases, shewes the weakenesse of your cause; so to blame another for that which you your self may as well be blamed, doth shew the malice of your mind.

Israels Redemption.

First, to praise God for his abundant mercy, who through the fall of the *Jewes*, hath brought salvation unto us *Gentiles*: that together with them, we might partake of the rooee, and sittle of their Olive tree.

89.

Mr. Petrie's Answer.

Whether it is more to the praise of Gods mercy and bountifullnesse, that the godly shall come againe from the heavens, to abide so long on the earth, or to abide in that glory of heaven for ever and ever? certainly the gift of the greater and uninterrupted glory deserveth the greater praise: and while they were on earth, they professed themselves to be strangers from home, and pilgrimes on their journey towards their home, Heb. 11. 13. and shall they come as pilgrimes againe?

Reply.

Doubtlesse God is not to be taught by us, [*what reward is most to the praise of his mercy and bountifullnesse towards the godly.*] But we are to account that reward most to the praise of his bountifullnesse and mercy towards them, which we find in his word to be appointed unto them. And we doe conceive, that the glory of the Saints after their reunion to their bodies, will be greater (because more perfect) though they live on earth: then the glory of their soules is now without the fellowship of their glorified bodies. And we know not what should interrupt their glory on earth, when as Christ himselfe, (on whom the Angels shall visibly attend,) shall be on earth with them: and God himselfe also may here manifest his glory unto them, in what measure hee pleaseth. And though *Abraham* and some other of the Patriarches, (to whom God had promised the possession of the Land of *Canaan*,) did in their corruptible estate here live as strangers and pilgrimes in that land; yet they shall not after their resurrection possesse it as strangers and pilgrimes; but as

heires and coheires with Christ. And whereas you say, [*That it is a greater gift of God, that the godly should abide in that glory of heaven for ever and ever, then to come againe from the heavens to abide on earth.*] You seeme to me to imagine, that the godly shall never againe come from thence, (as your denying also, pag. 54. that Christ shall bring all the Saints with him, doth testifie against you,) which conceit is contrary to all the scriptures that affirme the resurrection, and the Saints appearing with Christ. And I pray, where doe you finde in scripture, that the Saints shall after their resurrection live in a place separate from the earth? Certainly they are after the last judgement, to be translated into the new *Jerusalem*: and that City is then to descend to the new earth, as we read *Rev. 21. 2, 3.* And lastly, what affinity hath enough that you have said here, with the use you answer? what! shall we not praise God for his mercy in making us partakers of the sameness of the *Jewes* Olive tree, while we are here; although it were a greater happinesse for us to be ever in heaven after our departure, then to come againe to the earth?

Israel's Redemption.

90.

Secondly, to beware of unbeliefe: which was the cause that the *Jewes* were broken off from their Olive. And if God spared not the naturall branches; much lesse will he spare us, if by faith we continue not in his goodnesse.

M^r. Petri's Answer.

It is greater unbeliefe to despise the revealed truth of God, then to despise the fancies of men, as this Monarchy is proved to be.

Reply.

'Tis true, that it is greater unbeliefe to despise the revealed truth of God, then to despise the fancies of men. And it is as true, that it is a sinne but little inferiour to that against the Holy Ghost, wilfully to call a revealed truth, an humane fancie; that it may be drawne into scorne and contempt under this notion. And surely seeing it is a great unbeliefe to despise the revealed truth of God, therefore we have great need to beware of such unbeliefe; as it is said in the use.

Israel's Redemption.

91.

Thirdly, not to contemne or revile the *Jewes*, a fault too common in the Christian world: and that partly, because we are unmindfull

unmisch'd as well of the Olive from whence we were taken, as of that into which we are grafted, whose root beareth us, and not we the root, and partly, because we misapply the infallible promises of God, by which he hath so freely, and so sparingly: so often, and so openly declared, that he will again graffe them in. For if we were cut out of the Olive tree, which is wild by nature, and were grafted contrary to nature into a good Olive tree, how much more shall they which be naturall branches, be grafted into their true Olive tree. Rom. 11. 24.

Mr. Perin's Answer.

Whether serveth more for to move us to love the Jewes, to know that the Jewes and Gentiles are one in Christ, whensoever they shall be converted: or to thinke, that the Jewes shall not be converted, till Christ come againe; and then they shall be Lords over the Gentiles a 1000 yeares? The former doctrine profiteth through divine illumination; and this opinion still holdeth it up; at least for a 1000 yeares.

Reply.

This Query as it doth in it selfe containe an apparent untruth, so it is grounded on a misreport of our Tenet. For first it makes us to thinke, that there shall be no Jewes converted, untill the whole Nation be converted; whereas we hold the partall, and (as I may so call it,) typical conversion of them, the conversion of them, I say, in their first fruites, with you; and the generall and contemporating conversion of them, the conversion of them in the whole lump, against you. Onely we say, that the partall and successive conversion, their conversion in some particular persons and families, hath since the Apostles dayes been very thicke and rare. Secondly, you make us to thinke, that the Jewes shall not be converted till Christ comes, when as we hold, that they shall be converted before his coming, and be wholly freed from the opposition of the Gentiles, at and by his coming; at the judgement which shall light on the world when he descends to destroy the Army in Armageddon. And thirdly, you make us to thinke, that there shall be no spirituall union betwixt the Jewes and Gentiles in the time of the thousand yeares reigne, whereas there is not to be a full and perfect union betwixt them, in their acknowledgement and worship of the true God till then, and in that time. As our Saviours prophesy *John* 10. 16. and *Zech* 14.

16. &c. and *Isai.* 2. 3, 4. and many other doe witness. And though the *Gentiles* shall then be tributaries to the *Jews*, yet they shall be much more happy in this subjection, wherein they shall have Christ for their King, and the glorified Saints for their chief governors under him, then ever they were in their former liberty: which for the most part they so much stufed to the provocation of Gods everlasting wrath against them. Even as now you account that *Jew* which is become the *Lords* free-man, which savingly embraceth the truth of the Gospell, much more happy in his captivity under, and subjection to the *Gentiles*; then if he were Lord of the whole earth, and withall a stranger from the covenant of promise, having no hope, and being without God in the world. These are your misreports, and as for your Query is selfe, it is false to imagine, that the knowledge of the conversion of a few *Jews*, can move us to a greater love towards them, then the knowledge of the conversion of the whole Nation can. And what love forever you may grant to be due to them, in your dispute of it: we may well thinke, that you make shew of little towards them in your actions, as these words pag. 65. [*Let Jews follow Jewish fables, &c.*] doe manifest. In which there neither appears any symptome of your desire of their conversion, nor of your love towards them, or us.

Israel's Redemption.

92.

And lastly, earnestly to beseech God, that he would speedily put into execution the means which he hath appointed for their conversion: that he would even in these our dayes bring this mystery to light, by powring on his people the *spirit of grace and supplications*, whereby they may beleve and repent. For their happinesse will both increase and consummate ours: so also the Apostle. * *If the fall of them be the riches of the world, and the di-*

2 Cor. 12. 10.

If the fall of them, &c. Observe here, what *Israel* are said to occasion the riches of the *Gentiles*: Not those that beleaved when the Apostle wrote this, although many of them were the first instrumentes of the *Gentiles* conversion: and much lesse they that have beleaved since that time: for altho, as they come faire short of the others both in number and qualifications: so they may be said rather to have taken of us, then given unto us: to have fabricated the riches of the Gospel with us, but not increased them. Not the first believers thereof, nor such which hitherto have so slowly, and thinly followed them; but the stiff-necked and stubborn *Jews*, who flew Christ, who martyred and persecuted his Disciples. They are here said, to be the overthrowing of the world, and the riches of the *Gentiles*. And thus because their fall and casting away mo-

by redeeming all his elect both Jewes and Gentiles who get glory: and that he would now, even now give us heavenly hearts, and raise all together in the acknowledgement and obedience of his truth, to the praise of his Name, and our spirituall comfort both now and evermore. Come Lord Jesus, and change our vile bodies, that they may be like unto thy glorious body according to thy working, whereby thou art able even to subdue all things unto thy selfe.

Reply.

Surely they that deny the generall conversion of the Jewes, as you do, cannot pray at all for this conversion. But they that believe it, may confidently beseech God for it; and be confident too, that they are delightfully heard of him in it. For as we ought alwayes to pray for that which may be done we know not how, so though our prayers cannot hasten the accomplishment of any future blessings to our selves or others, yet we are daily heard in them; seeing by such a manifestation of our obedience towards God, who taught us to pray for them; and of our faith and hope in his promises, which reveale them; and of our charity towards all that are to be partakers of them; we daily improve Gods mercy towards us here, and our owne weight of glory with him hereafter. And whereas you seeme to lay claime to heaven for your selfe and others of your kinde onely; and to shut us out of it, because according to the tenour of Gods plaine revelations, we affirme, That the raised Salts are to beginne the eternitie of their immortall and glorified estate, in a regall condition here on earth with Christ; where He and They have been formerly so much reviled, and so wifely handled: whereas I say, you would for this exclude us from having any portion of the joyes of heaven with you; till the next yeeres reigne be finished. Be it knowne unto you, That we hope through Gods free mercy towards us in Christ Jesus, to be received into the society of the Saints in heaven, even as others; if God hath appointed that our earthly house of this Tabernacle shall be dissolved, before the appearing of our Lord Jesus; if not, we hope together with the whole number of the elect, to be made inhabitants of the new Jerusalem, in that time in which God hath purposed to bring us to him, and not before. And we cannot conceive, that we deserve our afflictions as things on earth, (to the

Apostles

Apostles sense, *Calos. 3. 1.*) when we doe with patience expect the accomplishment of the promises made to us in Christ, albeit they are in part to be fulfilled on this earth. And by the way, it is worth the Readers observation, That to confirme *[your seeing & waiting glory presently at hand,]* you cite *Heb. 11. 23.* where it is said, *These all died in faith, not having received the promises, but having seen them afarre off, &c.* What! is to see the promises a farre off, all one, with the seeing of glory presently at hand? But you goe on, and tell us, that our Tenet *[gives encouragement to the wicked, that they shall not be judged, nor their bodies tormented after death, and yet as it comes yet.]* Which is a confused and corrupt report of our words: For though we say, That the last judgement of the wicked, the judgement of their bodies and soules together shall not be till the end of the thousand yeeres ending on earth; yet surely we beleeve even as others, That their soules are cast into hell, immediately after their departure out of their bodies. And doubtlesse, if they will not forsake their evill courses for feare of the imminent damnation of their soules; for feare of this partiall and particuler judgement at their death, (which doth infallibly binde them over to the universall damnation of their bodies and soules together, as their generall and contemporaring judgement,) they will neither forsake their wickednesse the sooner for their ignorance, nor continue it the longer for their knowledge of the large space of time that is yet to precede their generall judgement. For what comfort can it be to them, that it shall be yet so long before their bodies be tortured in hell, when as their soules may suddenly be adjudged to such torments as are agreeable to the number and nature of their finnes: which the more and greater they are, the more and greater will the punishment of their bodies be too at the last? And therefore if you had said the truth, you would have acknowledged, that our Tenet doth warne all those that shall live in the time of the Jewes conversion and deliverance, not to oppose them, lest to the augmentation of their endlesse woe, they thereby perish from the earth by a fearefull death. And it doth perswade men likewise, to take off their affections from things on earth, seeing it puts them in minde, that if they now walke

not after the flesh, but after the spirit; if they fashion not themselves to this present world, they shall together with their Servants, be heirs, and inheritors of the earth, when the whole creation shall be delivered from its bondage of corruption; and when by the means of Christs and their government on it, judgement shall runne downe as waters, and righteousness as a mighty stream. And thus the impartiall reader may plainly see, what little alliance there is betwixt the title of your answer, and the contents of it; For you pretend to fetch him out of darkness into the light; but doe indeed lead him out of the light into darkness. And as the *Syrian* eyes were hid by God, that they should not know the Prophet, though they heard, and followed him; so it hath been your utmost endeavour all along, to corrupt and deale the readers judgement, that he might not know the truth of the Prophecie, that is set before his eyes, and publish in his ears. Now the Father of our Lord Jesus Christ, who commanded the light to shine out of darkness, shine in our hearts, that as of sincerity, as of God, we may give the light of the knowledge of the glory of God in the face of Jesus Christ. That, if, without handling of the word of God deceitfully, we may by manifestation of the truth commend ourselves to every mans conscience in the sight of God; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen.

Glorificetur Deus, prae dicatur veritas; exortetur pietas, restituantur integritas.

Let God be glorified; truth taught, piety praised, right conscience restored.

Regeat Rex, regat Rex, regat Rex.

Let peace returne, the King reigne, the Law rule. A

202

Courteous Reader,

THere was of late in this Kingdome one Mr. *Mede*, a grave and learned Divine of the University of *Cambridge*, who in his Treatises on the *Revelation*, (which he publisht to the world some yeares before his death,) doth plainly professe, that he held not onely the *Jewes* generall conversion, but their returne to their countrey too, and the thousand yeares reigne of Christ and the Sainten earth. Of which reigne as he hath a particular Tract, so in the fourth synchronisme of the second part of his *Clavis Apocalypica* he shewes by infallible arguments, that it is to succeed the utter destruction of the Beast and false Prophet, and to contemporate with the 1000 yeares binding up of Satan; That it is, I say, to be in the time between the destruction of the two Armies revealed in *Rev.* 19. 20. which he sheweth already provts to be two distinct Armies. Against this Authour while he lived no man moved his pen, although there was both time and opportunity to have done it, but since his decease, (which is an usall course with the enemies of the truth,) as there have been many, who have voted against him without answering any of his workes; so there have been some, who have undertaken to examine here and there a piece of his labours, amongst whom Mr. *Petrie* is one, who in *pag.* 14. 60. 61. of his answer to *Israels Redemption*, doth assay the confutation of two of Mr. *Medes* synchronismes. The first is the seventh synchronisme of the first part of *Clavis Apocalypica*, which he thus encounters.

Mr. Petrie.

And here by the way we observe that the renowned Author of Clavis Apocalypica is mistaken in his seventh synchronisme, wherein he saith, that the pouring forth of the seven vials is contemporary with the end of the Beast and Babylon.

Answer.

He saith indeed that they contemporate with the ending, that is, with the declining estate, with the totall destruction of the Beast and Babylon, which the vials shall by their severall plagues gradually bring to passe; but not that they doe all contemporate with the very end, with the last moment of the Beast and Babylon, which is proper onely to the pouring out of the last viall. *For then shall great Babylon come in remembrance before God, to give unto*

unto her the cup of the wine of the fierceness of his wrath, as it is revealed, Rev. 16. 19. And then shall the Army in Armageddon be destroyed, and the Beast and false Prophet taken in battle, and cast alive into a lake of fire burning with brimstone, as it is declared Rev. 19. 20.

And thus Mr. Petrie. *But what is meant by the Army in Armageddon? It is said, chap. 17. 14. I have seen, who had gotten the victory over the Beast, (sang the song of Moses, it followed not that the Beast was then destroyed.*

Answer. Surely it follows as well, that the Beast shall be destroyed when the song of Moses is sung by the conquerors of the Beast, as it doth that Pharaoh and his Host were destroyed, when it was sung by Moses and the Israelites. For seeing it is again to be sung upon the like occasion, and not before; the destruction of the Beast must as necessarily precede the second singing of it, as the destruction of the Egyptians did the first. And this the fourth verse doth confirm, which shewes, that by reason of Gods judgments which shall be made manifest unto the world at the singing of this song, All Nations together shall come and worship before the Lord; as the Prophets have said, and as Saint Paul doth intimate by the coming in of the fulness of the Gentiles, Rom. 15. 41; which thing cannot come to passe, while Satan the deceiver of the Nations is at liberty, and the Beast and false prophet, his instruments, are subsisting.

Mr. Petrie.

Notwithstanding the first and fifth and last vials be poured on the Beast, following it is then they were not poured till the last time of the destruction of the Beast; seeing the Saints in heaven, (and on earth too,) may rejoice for their particular victory over the Beast as yet reigning; and the vials may be poured on the Beast at severall times; even from the time when the Beast is in the height of her pride to the end when her down-fallings in the judgments of God on the Beast in her greatest pomp.

Answer. This also follows, as the 3 verse of the 19 chapter doth witness, where the seven vials are called the several plagues; and why are they called so, but because they were not to be poured on one till the last time, the time of the destruction of the Beast?

Water. Whereas at the powring out of the third viall, the rivers and fountains of waters are turned into blood. And at the sounding of the fourth trumpet, the third part of the Sunne, Moone, and Stars is smitten with darkness; whereas the fourth viall is poured on the Sunne only, and power given him (thereby) to scorch men with fire, so that by reason of their great heat, they blaspheme the Name of God, which hath power over these plagues. And at the sounding of the sixth trumpet, the foure Angels bound in the great river Euphrates are loosed, who with an extraordinary and miraculous Army destroy the third part of men; whereas at the powring out of the sixth viall, this river is dried up, that the way of the Kings of the East might be prepared, and the Kings of the earth and of the whole world are then also drawne together to the battell of the great Day of Gods Almighty, by the Satanicall delusion of the Beast and false Prophet. Which Army is destroyed by the plague of the seventh viall, and not in the time of the sixth viall. And therefore there is no such agreement in the principall termes of the seven trumpets, and seven vials, as will either conclude, that they are of the same time, or that all the other synchronismes and expositions of texts that are grounded on the seventh synchronisme of the first part, are wrong.

Mr. Petrie.

Which I marke because the late Millenaries have been moved by the appearance of this synchronisme, to embrace this opinion.

Answer.

The many proofes and prophecies which we alledge out of the Prophets, the Evangelists, the Acts, and the Epistles, as well as out of the Revelations, doe abundantly testifie, what moved us to embrace this opinion. Even the same authority which moved this renowned Authour to embrace it, and to take so much paines for the confirmation of it.

The first Synchronisme of the second part followes, whose arguments Mr. Petrie thus proposeth and answers.

The first Argument.

First, he saith, *Dei natiuitas uerba, Qui Bethlam non adorauit*—now, that this Kingdome of Christ did succeed vpon the Beast, his image, and that they were marked with his markes. For

why should it be said of the sonnet of that Kingdom, that they had not worshipped the Beast, unless the Beast had gone before it. And truly, the gold office goeth before the reward in time, &c.

Mr. Pettie's Answer.

1. Our former translation is more consonant unto the Greeke, which saith, They did not worship the Beast, which is not the plaguesimper-
fect time, but so, that at the same time, the Beast is deceiving the world, and the children of God doe not worship the Beast. 2. The reward of them who worship not the Beast is in heaven, and they follow the Lamb, which is ever be goeth.

Reply.

1. Whether it be rendred, They did not worship the beast, or They had not worshipped the beast: the difference is not materiall. For if it followes from this last translation, that the Kingdome of Christ spoken of in Revel. 20. succedees the Kingdome of the Beast: it will follow as well from the first translation. For doubtlesse, They that did not worship the beast, had not worshipped the beast. And indeed though it be true, [That at the same time, the Beast is deceiving the world, and the children of God doe not worship the beast] Yet it is not true, that the children of God are to receive their reward for not worshipping the beast at the same time, in which they do not worship the beast. And therefore seeing this vision did represent unto St. John the reward of the Saints for not worshipping the beast, it must needs succede the time in which the beast had power to torment them for not worshipping of him.

2. That reward which the soules of them, who worship not the beast, are to receive while their bodies are in the graves, is in heaven. But the reward which is presently to follow the resurrection of their bodies at our Saviours appealing, is to be with him on this earth for the space of a 1000 yeares and upwards, as the contents of Revel. 20. doe shew.

The second Argument.

This appears yet more fully by the song of the Elders, and hosts, sung at the destruction of Babylon, chap. 19. 6. Hallelujah, for the Lord God Almighty reigneth, &c.

Mr. Pettie's Answer.

When the Bohemians saw the Armes of the Pope and the Emperours, drawing their backs to the sound of Zaccaria's drums, had they

they are just ready to sing Hallelujahs for the Lord God Almighty
 triumph, let us rejoice, &c. And so may the godly at every victory o-
 ver the Popish Armies, even before the resurrection.

Reply.
 No doubt but the Protestants had great reason to rejoice and
 to praise God, when they lay the Armies of their enemies bye at
 the sound of Zephania's drumme. But yet as I cannot think, that
 those Babylonians were represented by the great multitude which
 Saint John heard sing the hymn, Rev. 19. 6. 7. or that they did
 then sing this hymn: so I know, that this hymne of praise is
 now referred by the Holy Ghost, as you referre it, to every parti-
 cular victory over the Popish Armies: but onely to the victory
 immediately recorded in the same chapter: which is the victory
 which Christ himselfe shall have over the beast and false prophet,
 when at his descending from heaven to enter his Kingdome on
 earth, he shall cast them alive into the lake of fire. And there-
 fore your application of the story of Zephania's drumme to this ar-
 guement, is a very ridiculous answer.

The third argument is to come againe to Rev. 19. 16. &c. where at the
 sound of the seventh trumpet, the dayes of the witnesses, and the mouthes
 of the Beast and Nations being out-rune, were great voices in
 heaven, saying, The Kingdomes of this world are become the
 Kingdomes of the Lord, &c. This is the consummation of the myste-
 ry of God foretold by the Prophets.

Mr. Petrie's Answer.

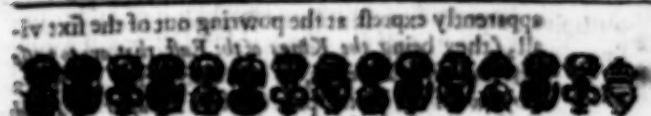
This indeed is the consummation of all the promises foretold by the
 Prophets and Apostles: and therefore it is not to be understood of any
 earthly Kingdome sitting in full accom-^{plishment} of the prophecies now
 on earth. And so this synchronisme being false, all the like synchroni-
 smes, and all expositions following upon them must faile with it.

Reply.

This argument shewes, that the Kingdomes of this world are to
 become the Kingdomes of our Lord and of his Christ, at the sounding
 of the seventh trumpet, and not before. That is, at the time of
 our Saviours descending from heaven, at which time the reigne of
 the beast shal end. And consequently it proves first, that this reigne
 of Christ must needs follow the reigne of the beast, seeing it
 begins

beginnes not till his appearing, by which the Beast shall be utterly destroyed. And secondly it proves, that this reigne must needs be on earth, seeing the Kingdomes which shall then become his, are the Kingdomes of this world. And thirdly, it proves, that the time in which these Kingdomes shall become Christs, cannot possibly be the time in which he shall deliver up his Kingdome to the Father, seeing they shall then cease to be his. And so the time of our Saviours reigne over them must needs be the interim, the time betwixt the reigne of the Beast, and the delivering up of his Kingdome to the Father. To these consequences you had nothing to say; and therefore you reach at these words which follow the argument, to wit, *[This is the consummation of the mystery of God foretold by the Prophets,]* which you thus pervert, *[This indeed is the consummation of all the promises foretold by the Prophets, and Apostles: and therefore it is not to be understood of any earthly Kingdome,]* But surely, as the mystery of God foretold by the Prophets, and recorded chap. 10. ver. 7. is meant onely of Christs reigne on earth at his next appearing, when the Kingdomes of this world are to become his: so you can shew us no promise either in the writings of the Prophets, or Apostles, which after the resurrection of mens bodies, is to be enjoyed by them in heaven, in your sense: that is, in a place of glory separate from the earth. For as the raised Saints that are to come with Christ shall be on this earth all the time of his reigne, so at the delivering up of his Kingdome to the Father, the whole number of the elect shall be with him in the new Jerusalem, (which is the Paradise of God,) on the new earth whither it shall then descend. And so this synchronisme being true, all the like synchronismes, and all expositions following upon them, must be true also.

The



The Authors Judgement of the Contents of the Trumpets and Vials; which he commends to the serious consideration of

every intelligent READER

THAT the plagues of the vials should be literally and properly interpreted, and not figuratively and mystically: these reasons doe in my conceits require.

1. Because there is no necessity of interpreting them otherwise.

2. Because God hath already shewed many such wonders as the vials speake of.

3. Because the last plagues properly to be understood, and we may not take one plague properly, and the rest improperly.

4. Because the pouring out of all the vials shall not mite up so much time, as the mysticall sense of them doth allow; to the pouring out of one of them. For

1. We finde that on the same persons on which the first viall, (the plague of the noyisme fire) is poured, on the same the first shall be poured. For it is said, it is said, *And they groned with anguish for paine, and blasphemed the God of heaven because of their paine, and their sores.*

And at the pouring out of the fourth viall also, viz. it is said, *And men were scorched with great heat, and blasphemed the Name of God, which taketh away their life.* (not over this plague,) whereby it is intimated, That the men who were so scalded the fourth plague, were to feele more of the plagues besides that. And it is very likely, that the same persons may live to be the objects of all these plagues. For

2. The vials are not to be poured out till after the Jews conversion, or both returns to their duty is apparently

apparently express at the pouring out of the first vial, (they being *the Kings of the East that are to pass by and over Euphrates*, as the comparing of this 12 part with the latter part of the 11 chapter of *Revelation* doth prove.) And whose full deliverance from all their enemies, is plainly revealed to the extraordinary destruction of the Armies in *Armageddon*, at the pouring out of the 1st vial: the time of our Saviours descending, as the 19 chapter doth evince. For what saith the *Angels of the Beast and of the Kings of the earth* against which our Saviour is there said to descend; but the Armies of the *Beast and of the Kings of the earth*, which here are said to be gathered into *Armageddon*.

And indeed who can think that God, who showed such great signs and wonders at the deliverance of his people out of *Egypt*, from the slavery of that one Nation, will not shew as great wonders as those, yea as great as any the vials or trumpets doe contain; at their redemption from their captivity in all countreys?

And as for the plagues of the Trumpets, is it not itself from the Text, That they were not to be poured out, till after the falling of the 144000 of all the Tribes of *Israel*: Which if it be understood of the generall conversion of the *Jews*, (as many learned Expositours understand it) it is cleare, That the things contained in the Trumpets are not yet begun; and consequently, that they are diversely to be taken also. Now, that the [12 Tribes of *Israel*] there, are to be properly understood, these reasons doe evince.

1. Because there is no necessity to interpret them otherwise.
2. Because [the 12 Tribes of *Israel*] cannot in the same place be taken both properly & improperly. Properly, for them that are to be saved of all the Tribes of *Israel*; and improperly, for them that are to be saved of all other Nations.
3. Because it is not probable, that by one Nation, by [the 12 Tribes of *Israel*], all Nations, and kindreds, and people, and tongues should be meant. Or that *Satan* knew not what Saints were meant by the 144000 *sealed persons* of all the

the Tribes of Israel; although he knew not what Saints the great multitude of all Nations, and kindreds, and people, and tongues were. Of whom the question was made to him, and not of the 144,000 of all the Tribes of Israel.

4. Because these words, [the 12 Tribes of Israel,] are alwayes to be taken for the *Twelve*. And much rather are the Tribes distinctly numbered, so to be taken.
5. Because the sealed of the Tribes, and the great multitude of all Nations, and kindreds, and people, and tongues, are revealed as two distinct companies: whereof one [the sealed Tribes,] is finite, 144,000, and the other [the great multitude of all Nations] infinite, a multitude which no man could number.
6. Because the Apostle onely heard the number of the sealed Jewes. But he saw afterwards the great multitude of all Nations, and kindreds, and people, and tongues, standing before the Throne of God, and before the Lamb, clothed with long white robes, and palmes in their hands. Wherefore by These are meant the Saints in glory, (as the Angel answered chap. 7. ver. 14. 15. &c.) to whom such robes were appointed to be given, at the opening of the fift scale, (the scale which comprehends under it, the sixe first trumpets,) and not the unglorified Saints: and consequently they are not the same persons with the sealed of the 12 Tribes of Israel.
7. Because [the 12 Tribes of Israel,] can neither be joyntly, nor severally taken for the beleeving Gentiles. Not joyntly, because no particular Tribe doth expresse any particular Church of the Gentiles: as *Judea* doth not signifie the Church of England: nor *Reuben*, the Church of France, &c. For every particular Tribe hath as much relation to the beleeving Gentiles of one Nation, as to the beleeving Gentiles of another Nation, and in may by it selfe as well be understood of all beleeving Gentiles, as of any beleeving Gentiles. And not severally, because no particular Tribe doth signifie all the particular Churches of the Gentiles. And if one should, then all should, (seeing there is the same number of sealed persons out of every Tribe,) and consequently, the beleeving Gentiles, would in the sealing of the 12 Tribes, be twelve severall times exprest.

8. Because it is very unlikely, that this prophecy which contains the most remarkable events that were to fall out in that part of the world, which the *Romans* then possessed; and the chiefe alterations in the Church of God, from the time it was revealed, till the appearing of Christ, should no where intimate the generall conversion of the *Jewes*; a doctrine so plentifully and plainly taught, by the Prophets, Apostles, and Christ himselfe.

9. Because some of the plagues under the Trumpets, are such as were wrought at the *Jewes* deliverance out of *Egypt*. And though others of them are more wonderfull then any hitherto shewed: yet they are not impossible unto God, who can as well give unto *locusts* a strange shape, and a strange power, as he can suddenly create them. And cause twenty thousand times ten thousand of his *Angels* in the appearance of horse-men on a strange kinde of horses, to kill the third part of men; as well as he could cause such a multitude of horses and chariots of fire to appeare to *Elisai* servant, 2 King. 6. 17.

10. And lastly, Because from the descriptions of the plagues, just exceptions may be made against any allegoricall exposition that hath been, (or can be) given, either of the contents of the Trumpets, or of the Vials: as neither suiting with the strangeness, nor with the diversity of the plagues, or of their events.

REVEL. 21. 24.

And the Nations of them which are saved, shall walk in the light of it: and the Kings of the earth doe bring their glory and honour into it.

By [the Nations of them that are saved,] are meant, I suppose, those that shall be saved of the Nations in the time of Christs thousand yeares reigne, mentioned in the former chapter. And by [the Kings of the earth,] are meant, I suppose, the Saints which shall governe the Nations with Christ in his thousand yeares reigne on earth. So that it is, as if it had been said, That the

whole

whole number of the elect, that is, all the Saints which shall reigne with Christ, which shall be made rulers under him, when he comes to reigne, and all that are to be saved in the time of his reigne, shall (as the delivering up of his Kingdome to the Father,) be made partakers of the glory, that is to follow the last resurrection in the new Jerusalem, where there shall be no more death, nor sorrow, nor crying, neither any more paine, ver. 4.

FINIS.
